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ADULT LEADER

A Journal of Christian Education and Church Work

Luther Wesley Smith, D.D.

Executive Secretary

Vol. XIV NOVEMBER, 1938 No. 11

THE AMERICAN BAPTIST PUBLICATION SOCIETY

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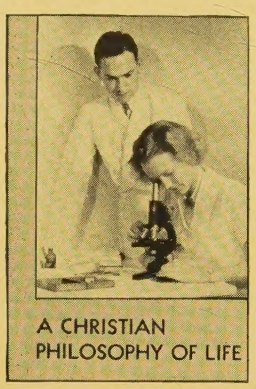

A Christian Philosophy of Life

Written by W. Warner Watkins, M.D., and Stanley A. Gillet, is the title of Part I for use beginning October, 1938

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ADULT LEADER

Vol. XIV NOVEMBER, 1938 No. 11

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Editor-in-Chief Sunday School Publications

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Editor of ADULT LEADER

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Some Writers

IN THIS NUMBER

LOUISE (MRS. CLIFFORD B.) HASTINGS has for several years been a frequent contributor to the Society's various publications. Many of her pageants and religious plays have been published and extensively presented. MISS MARJORIE STANLEY has lived since early childhood in the Northwest. She attended the University of Washington, and has had an interesting career as a business woman and free-lance writer. She says, "I like children, dogs and people." ROBERT S. LAWRENCE is a Methodist minister, a graduate of Muskingum College and the Yale Divinity School, and a former educational adviser in the WPA and CCC programs. EDWIN T. DAHLBERG is pastor of the First Baptist Church, St. Paul, Minn. He is the author of *Youth and the Homes of Tomorrow,* one of the Society's best-selling books.

•

NEXT MONTH

O. G. HERBRECHT writes on "Christmas to Adults," MARY J. GALBRAITH on "The Day After Christmas," and there will be some worthwhile Christmas verse. Then, as a suggestion for a Christmas or "good will" party, DOROTHY TUCKER HART tells of a "White Elephant Grab-Bag" that she helped put on. This issue of the LEADER will also contain an article, "The Sunday School Has Made Good," by ROBERT M. HOPKINS, general secretary of the World's Sunday School Association.

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Editorial

Our New Executive Secretary

THE WORDS "HAPPY CHOICE" have often occurred to us Publication Society people here at headquarters apropos of our Board of Managers' selection of a new executive secretary. This is written several weeks before the date of publication, and so ADULT LEADER'S welcome to Doctor Smith is belated; but we are happy in the prospect of his leadership. Among the men considered for the position he is the one we unanimously wanted, and we are pledged to give him our utmost support and cooperation—as we are confident that he will be a devoted leader of the Society's work.

Well Fitted for the Position

A great religious organization like the Publication Society, with all its varied and outreaching services, and particularly today when its work has been complicated and rendered difficult by upset economic and world conditions, makes strenuous demands upon its chief officer. Happily, Doctor Smith has youthful strength, keenness and courage, as well as lots of faith —Christian faith and faith in the Publication Society's future. His scholarly equipment (high rank at such institutions as Harvard University and Andover Newton Theological School mark a man!) is likewise an asset, for wide and sound learning is obviously called for in the production of theological books and religious education literature and the training of religious leaders.

A Birthright Baptist

IT IS AN ADVANTAGE that our new secretary does not lack the geographical vision; for he has seen the Northern Baptist Convention in action in three significant localities: his native New England, the Middle West, and New York State. It should be all to the good that he is a born-and-bred Baptist—and a "son of the parsonage," at that. Baptists in eastern Massachusetts still speak of his father's distinguished pastorates. Appropriately, the son passed through as a child and youth all the courses of our Society's Sunday school lessons—for which he is now to be responsible. The denomination in general will commend our Board for laying their hand on a man for the secretaryship who has had no little practical pastoral experience. Doctor Smith's fifteen years in the pastorate—of two outstanding churches—have taught him what the churches want the Publication Society to give the churches and do for them. The churches will have confidence in him.

A Statement by Doctor Smith

IT IS SO UNUSUAL for a brilliant young preacher to leave a great city church pastorate—that was being increasingly happy and successful—and take up an altogether different kind of ministerial service, that we believe our readers will be interested in the following revealing statement of Doctor Smith's:

I have taken the steps which will sever the tie that binds me to over two thousand folks in one of the most beautiful and rewarding relationships into which it is ever given any man to enter—the relationship of pastor to his people. In presenting my resignation to the Syracuse church I said, in part: "To consider leaving the pastorate, the preaching-pastoral relationship, and to contemplate severing the ties that bind me to you, has been one of the most difficult decisions of my life. Only the clear conviction that I am being called of God into this new type of ministry, to become a servant of all the pastors and all the churches of our Northern Baptist fellowship, has moved me to this decision which I now announce to you with personal heartache and regret."

This, then, is my only reason for accepting the call of the Publication Society to become its new Executive Secretary; not personal desire or preference but an inner conviction that this is where God wants me to serve, that I may become a partner with you in spreading the light of Christ.

Not until of late have I been aware how tremendous and far-reaching are the responsibilities and potential influence vested in this agency by the denomination. Through its Sunday school periodicals, its book publishing, its Christian education department and its comporter and missionary work, the Publication Society touches, directly or indirectly, almost every church of our denomination as well as many thousands of the unchurched. Such ministries and responsibilities are too great for any man or any denominational board unless they are sustained and guided by your prayers, sympathetic understanding and Christian good-will.

From now on I am first of all, not a board official but Christ's servant and partner with you.

LUTHER WESLEY SMITH.

Omitted Friendliness

A FINE OLD GENTLEMAN of the congregation who was very much alone in the world and sorely needed companionship, at least friendliness, told me that he was not at all acquainted in the church, though he had belonged to it for nine years. A woman was mo

outspoken in her criticism: "When we came here to reside four years ago, the minister found us out and invited us to the church. He came again in a few days to urge me to write for my letter, to transfer my membership here. He hasn't darkened our door since —and his wife, never. I have been seriously ill a couple of times; none of the women of the church visited me, though a sympathy card did come—from the secretary of the Sunday school class that I had joined. We have no children. I feel terribly lonely—and homesick for Brooklyn, where our church there was so sociable and friendly."

"The World at My Door"

THIS IS THE TITLE of one of the Publication Society's newest books. It treats of the Christian Friendliness work of the Woman's American Baptist Home Mission Society. A splendid service. Women of the churches go out and pay various attentions to foreign families living in our midst, whose speech and customs largely exclude them from the social and community life. "New Americans" they used to be called. I wish this book might have a wide reading—and that then the ministries that Mrs. Kinney outlines might be put in practice by our churches—and with the wider world at their door—old Americans, also—and within the churches as well as within the parish.

"A Friendly Church"

THEY MADE A GREAT DEAL of this slogan. It stared at one in big letters from the front of the building and was a subtitle of the church calendar. The handshaking that took place in the vestibule on the part of a good-sized welcoming committee, moreover, made you believe that that slogan was honestly taken. A little observation convinced me that it wasn't. A resident of the neighborhood caustically remarked, "They shake your hand and then they shake you."

Contacts

IN ARRANGING for some regional cottage prayer-meetings, I asked an estimable woman of my church if we could not have one of them in her home. I received a courteous but decisive, "No; I'm sorry to say you can't; and the reason, because members of our church would come whom I don't want in my house. They live hereabouts, but I don't care to have more than a speaking acquaintance with them." This woman was what you would call a devoted Christian; nor was she snobbish; the family were in rather moderate circumstances; she feared what to her would be undesirable, disagreeable contacts, associations, intimacies. This is a common but serious obstacle that the minister must face who seeks to make his church a Christian brotherliness "mixing-pot." It is as acute in the small village church as in the larger urban. A church may sing "Blest Be the Tie that Binds" with much gusto, but in all honesty there are men and women standing all around them to whom they don't want to be bound in Christian love or by any other bond. It is evident that at this point they cut out, or allegorize, many of our Lord's most compelling, pregnant teachings; or else they make the love that he—and Paul—talk about a "Howdy," "Hope to see you again sometime," affair.

How One Church Did It

THE NEW MINISTER found that he had what would be called a "live" church. The people were faithful, and had a mind to work; but they were too much a heterogeneous mass. His predecessor had cultivated a spirit of evangelism, and there were constant accessions to the membership, but it was not the kind of membership—that is, fellowship—that he coveted. The old members didn't know the new ones, and obviously, not the new the old. In short, this pastor soon perceived that lack of Christian friendliness was his church's greatest shortcoming. The suggestion came from the Sunday school superintendent. There were two strong organized adult classes that had been looking for "something to do." Pastor, superintendent and the presidents of these classes made themselves into a "council of strategy." The entire membership of these classes was made into committees. The old terms, "Lookout," "Welcoming," and "Visiting," were used, though in this case the names had real significance—they "got down to business."

Cultivating Prospects

Within six months there were few "prospects" in that town who had not been invited, urged, dragged, to the church—and given a hearty welcome every time they came. Every such newcomer was assigned to a committee of one, who was to see to it that he or she was really inducted into the work and social life of the church. A principle, by the way, of this Christian Friendliness movement. In explaining his program, this pastor pointed out what he regards as an important practice: "In the case of new families, prospective members of the congregation or church school, at least a dozen different visitors go to them week by week; "one and once are not enough." But the minister wanted something more than this. Shut-ins, people who lived alone, and people who thought themselves neglected, were assiduously visited and ministered unto. Is it any wonder that this church has doubled its membership and tripled its congregation during the past four years, or that people always refer to it as "the friendly church"?

The Guiding Star

A CHRISTMAS DRAMATIZATION

By M. Louise C. Hastings

CHARACTERS

MARY and JOSEPH.
RABBI.
Innkeeper's wife (MOTHER).
Son, JUDAH.
Daughter, RACHEL.
THREE SHEPHERDS.
THREE WISE-MEN.
People who pass across stage—now and then.

PROPERTIES

Window through which the star may be seen, or,
Star on a blue background, fastened to look as if seen through window.

SCENE I

THE MARKET COURT AT THE JOPPA GATE

(*The scene opens with* MARY *sitting on a rock.* JOSEPH *is walking back and forth, looking this way and that. A* RABBI *approaches.*)

RABBI. Are you not Joseph of Nazareth?

JOSEPH. I am so called. Peace be unto you!

RABBI. The same give I back to you; (*he looks at* MARY) to you, and unto your house and all your helpers, be peace.

JOSEPH. We go to Bethlehem, to be counted for taxation, as ordered by Cæsar. I am a carpenter; this is my wife, the child of Joachim and Anna of Bethlehem, of whom you have heard.

RABBI. Yes. They were lineally descended from David. I knew them well. Peace be unto you! (*Exit.*)

JOSEPH (*to* MARY). Come, let us be going on to Bethlehem (*walk across stage*).

MUSIC. "O Little Town of Bethlehem."

(*Curtain*)

SCENE II

(*In front of the inn door, facing street. Many people pass hurriedly, some talking, others paying no attention to anybody. Different kinds of peddlers pass by. A crowd of men and boys pass, talking noisily about their camels, cattle and horses, and where they will water them and keep them for the night.* MOTHER (*innkeeper's wife*) *and* DAUGHTER *come out of the door and stand in front of it while people are passing.*)

MOTHER. I wonder why Judah does not come home. It is long past time for him. Run along and see if you can find him. (*Exit* DAUGHTER.)

RABBI (*among the crowd*). Peace be to you! Jerusalem is full of people coming to be taxed. Is your inn filled yet?

MOTHER. Yes, every room is taken.

RABBI. That is well (*moves away from door*).

(JUDAH *and* RACHEL *return, their arms around each other.*)

RACHEL. Here is Judah, Mother. (JUDAH *throws his arms around his* MOTHER.)

JUDAH. Are our rooms all taken, Mother?

MOTHER. Yes, son, we are all filled up.

JUDAH. A man and woman are looking for a place to stay. Here they are.

(JOSEPH *and* MARY *enter and walk toward the inn.*)

JOSEPH. I and my wife—we need rooms. My wife has had a long, hard journey. She is very weary.

MOTHER. There is no room in the inn.

JOSEPH. The peace of Jehovah be with you! You may have heard of me—Joseph of Nazareth. I am of the line of David. Can you not find me room? This is the home of my fathers.

MOTHER. My rooms are all taken. There is no room anywhere.

JOSEPH. But I must find room somewhere. My wife must rest.

JUDAH. Mother, do you think they would go to the stable? It is very clean.

JOSEPH. The stable? (*he looks at* MARY). She is so young and beautiful. A stable? (*Puts his arm around his wife.*) Yes, we will go to the stable. My wife must rest somewhere. A stable, if there is no room at the inn.

JUDAH. I'll show you the way. Come with me.

RACHEL. I'll go too.

RABBI (*to* MARY). Peace to you, daughter of David! (*To all.*) Peace to you!

JOSEPH (*to* MARY, *as they go*): Do you think you could rest there?

MARY. The place will be sanctified.

(*All exit, except the innkeeper's wife, who stands by the door and watches them.*)

MUSIC. "Silent Night."

(*Curtain*)

SCENE III

(*Inside the inn—star from window. Stage dark.* RACHEL *comes into room, with candle. Looks around.*)

RACHEL. Mother, are you awake? (MOTHER *enters.*)

MOTHER. Yes, child. Why did you waken? (JUDAH *enters.*)

JUDAH. Something keeps me awake. This night seems different from any I have ever known.

MOTHER. Yes, there seems a great unrest everywhere. I have not slept.

RACHEL. Neither have I (*she sets th candle down*). I have been watching th beautiful star.

JUDAH. What star? Why should yo watch a star?

RACHEL. It is so large and so beaut ful. I never saw a star like this one.

MOTHER. Where is the star? (*The go to the window.*)

JUDAH. Oh, Mother! The star!

MOTHER. The star!

RACHEL. The star!

(*All kneel, back to the audience, look ing up to star.*)

MUSIC. "There's a Wonderful Star

(*This might be sung solo, or chor behind stage.*)

(*Curtain*)

SCENE IV

(*Same scene, with stage dark, and th star.* SHEPHERDS *talking together, mov ing around, looking at the star an pointing to it.*)

FIRST SHEPHERD. This is Bethleher This is where the angel said we shou find him.

SECOND SHEPHERD. Yes, while w watched our flocks on the hills of Jud the angel told us.

THIRD SHEPHERD. With an ang throng, singing. (*Enter* RABBI.)

RABBI. What would you, shepherd It is late to be abroad in Bethlehem.

FIRST SHEPHERD. We thought the s was on fire; we were frightened.

THIRD SHEPHERD. The angel said should find the babe lying in a mang

SECOND SHEPHERD. Yes, all wrapp in swaddling-clothes.

(RABBI *looks from one to the oth and does not understand*).

THIRD SHEPHERD. And we left o sheep in the care of others and came see the babe.

FIRST SHEPHERD. Where is he?

SECOND SHEPHERD. Yes, where is babe? (*Door opens and* MOTHER, JUD *and* RACHEL *come out.*)

RABBI. Peace be to you and to t house!

MOTHER. Who are these people, why so much noise?

RABBI. They are shepherds from hills of Judea.

FIRST SHEPHERD. We have come see the babe the angel told us about.

MOTHER and JUDAH. What babe?

SECOND SHEPHERD. An angel ca down from the heavens and told about a babe, wrapped in swaddli clothes, that was born right here David's town tonight. Where is he?

RABBI. When did all this happen?

FIRST SHEPHERD. Tonight; and heavenly host sang, "Glory to God in

highest, and on earth peace, good will to men."

THIRD SHEPHERD. We have seen and heard great things this night.

SECOND SHEPHERD. Long after the angel had gone, we could hear the music.

THIRD SHEPHERD. We have come to worship the babe. Where is he?

FIRST SHEPHERD. Come, let us search for him.

RABBI. Yes, let us search for him. I will search with you. (*Exit* SHEPHERDS *and* RABBI.)

MOTHER. I wonder what the shepherds meant?

JUDAH. Come, let us look at the star together. It looks as if it was right over our stable. (*They stand looking.*)

MUSIC. "It Came Upon the Midnight Clear."

(*Curtain*)

SCENE V

(*Same setting as Scene IV. Enter the* WISE-MEN, *looking and pointing to star.*)

FIRST WISE-MAN. The star! It grows brighter and brighter!

SECOND WISE-MAN. Surely we shall find him that is born King of the Jews here.

THIRD WISE-MAN. The star has guided us to this place. We shall surely find him here. (*Knocks on the door of the inn.* MOTHER *and children come to door and step outside.*)

FIRST WISE-MAN. Good people, is this Bethlehem?

MOTHER. Yes, this is Bethlehem.

SECOND WISE-MAN. I give you peace! We are seeking him that is born King of the Jews. Is he here? (MOTHER *and children look at* WISE-MEN *in wonder, but do not reply.*)

FIRST WISE-MAN. You know not of him that is born King of the Jews?

MOTHER. The only king we know is Herod. Seek you him! There is no other king but Herod.

THIRD WISE-MAN. But the star! We have followed the star to this place.

FIRST WISE-MAN. We have brought gifts to the new-born child, the King of the Jews.

SECOND WISE-MAN. Come, let us seek for him. The star is over this place.

THIRD WISE-MAN. Yes, we will seek him.

(WISE-MEN *go off stage. All follow.*)

MUSIC. "We Three Kings of Orient Are."

(*Curtain*)

SCENE VI

(*Stable, with Holy Night scene. Procession enters from the rear of the room;* SHEPHERDS *go up on stage from one side and kneel.* MOTHER, JUDAH *and* RACHEL *go up on stage from opposite side, but remain far off.* WISE-MEN *enter with their gifts from middle aisle. They do not go up on stage, but kneel and offer gifts directly in front of stable scene.*)

MUSIC. "O Come, All Ye Faithful."

(*At end of music* WISE-MEN *set their gifts down, turn and walk down the middle aisle;* SHEPHERDS *and people follow.*)

MUSIC. "The First Noel." (*Sung by chorus behind the scene.*)

(*Curtain*)

Increasing Church Attendance Through the Cradle Roll

By Marjorie R. Stanley, Burton, Washington

I

OUR church is in the country, on Vashon Island, which lies Puget Sound, half-way between eattle and Tacoma. When, in the rocess of our struggle for existnce, the minister asked me to ke charge of a cradle roll, I ısped, "Oh, I couldn't! I don't ıow a thing about babies."

"You'll learn," he smiled; "and cradle roll, with a nursery to re for the babies during the rvices, would build up our tendance. See what you can do out it."

The idea appealed to me, except at I couldn't imagine myself ndling babies. True, I did have little niece, but she was so very, ry new she was still in the break-you-touch-her stage. Lack of by technique, however, did not ter me from considering the min-er's suggestion. Possibly a cradle l would increase attendance. uld it also be made a means of reasing membership? Suppose we enrolled babies whose parents had no church affiliations? Would that induce the parents to become members? It seemed like a good idea.

The first thing, then, was to make it advantageous to the parents to have their babies "belong." Could we do that by offering them help in the care and training of their children? Many of the young mothers needed such advice, but didn't know where to get it. It would not take much knowledge of children to collect material that would answer their queries. I decided to do it.

Government bulletins seemed the most obvious source of supply. Further investigation revealed that insurance companies, baby-food concerns, magazines, and home economic departments of various universities also had literature to offer; and not only were such pamphlets—of help to mothers—available, but also many nursery booklets, containing clever rhymes and parodies to help teach the children good health habits. One of the most attractive sets included, "Out of Babyhood into Childhood," "Good Teeth," and "First Aid in the Home"—for mothers—and "A. B. C. Book of Health," and "Mother Goose Health Rhymes"—for children. Other advertisers had like sets, and all were glad to send me as many copies as I desired. More technical information, with suggestions for further reading, was obtainable from the American Library Association and the Child Study Association. By the end of two weeks I had a fine supply of this material. Now for my campaign. Would the mothers be interested? Or would they think me just an interfering busybody?

My knees shook as badly as the fenders on my rickety old car as I drew up before the first home I visited. The Leonards lived here. They were of pioneer stock—tenacious, hard-working farmers.

I selected one each from the pile of attractive booklets beside me, and climbed out. The slam of the car door brought a rusty looking dog bounding down the neat path. Explaining about my dog at home, in answer to his gossipy sniffings as we approached the house, bolstered my courage.

I knocked. Quick footsteps were followed by an opening door. Mrs. Leonard's alert brown eyes surveyed the booklets, and then were raised questioningly to my face. My diffident attitude must have reassured her, for her firm little mouth relaxed slightly. Evidently I wasn't an agent. As I explained my mission the gay print curtains in the half-open window behind her snapped and twisted into grotesque shapes. They acted the way I felt.

"Won't you come in?" she offered at last. The dog crowded in beside me, his lolling tongue and plumed tail making every effort to put us both at ease. I felt her skepticism, and our conversation progressed fitfully until, looking with awe upon the tiny bundle of humanity in the clothes-basket, I confessed to the woman that I didn't know much about babies. Then her reserve vanished.

Did I mean to say I had never held a baby? Of course I must take him. "Put your hand behind his head, this way," she directed. "Now just relax." She laughed at my awkwardness: "Don't be afraid, you won't drop him."

No mountain-climber conquering his first peak ever felt any more thrill than I did as I rocked his bubble-blowing majesty and watched him grimace and gurgle into a hiccuping effort at a smile. The last vestige of Mrs. Leonard's suspicion was gone now. I hadn't asked for any donations—I was crazy about her baby. She began telling me of his little tricks, his occasional colic, asking what I thought of that tiny rash on his head. Did one of the booklets tell what to do for that? And I had a feeding schedule? That was just what she had been wishing for. Yes indeed, she'd love to have Baby enrolled in our cradle roll, but she didn't know about coming to church; they lived so far back.

"We won't worry about that, now," I answered. "Perhaps later you can manage it." She watched me eagerly as I filled out the pretty pink and blue membership card.

"My sister has a new baby," she offered as I rose to go; "she'd like the books—but her husband doesn't have much use for churches or preachers." I promised to call on the sister, anyway.

"And you might call on Justine Brown," she said, as we walked down the steps; "they live a mile the other side of the Creek. She has twins, and the littlest one isn't doing very well."

"Really, truly, twins?" I exclaimed. "Would she mind my seeing them?"

She laughed at my naïve query. "She certainly wouldn't—especially if you could help her with a diet for Felicia." She hauled the over-attentive dog one side to allow me a free passage to the gate. "She's terribly worried—they haven't much money, you know."

Felix and Felicia were darlings, but Felicia did need a bit of special attention. I became a frequent visitor, and Mrs. Brown and I spent hours poring over books together, and talking over diets. By the time the summer was over Felicia was waving fat little fists at her husky brother and besting him in many a rough and tumble in the play-pen.

Of course Mrs. Brown knew of other babies—and their mothers had friends. Before I knew it I had twenty babies enrolled. Mrs. Leonard and Mrs. Brown became my stanchest allies.

II

It wasn't all so simple as that, however. Sometimes I ran into problems it was difficult to cope with. Mrs. Leonard's sister never did join. Her husband wouldn't let her. Others were glad to get the booklets, and made promises which they failed to keep. As the weeks passed I realized that our church attendance, to say nothing of our membership, was not increasing.

As was usual with me in tim of trouble, I took my problem Mrs. Oliver. She was an acti member of the church and had t tots in the cradle roll and thr children in Sunday school. T birds were fairly bursting th throats with joy as I ran down t path through the orchard surroun ing her home.

"I knew you were coming," s greeted me; "I heard Bets brakes squeak. Shove Sunn toys off that chair and sit dov I've got to iron this dress for Ma —she's going to a picnic."

So with Sunny waving his lit picture-book at me and shouti "Ba ba b'ack teep" in my ear, discussed the matter.

"I don't know what to do," complained. "They seem int ested but they just won't come church."

Mrs. Oliver ran her ir thoughtfully around the tiny ru that finished off the puffy slee "I think," she finally offered, "t you'll have to give a party. the mothers acquainted with church women, and with one other. You can't expect them come out among strangers. Th may want to, but——"

"But they're bashful," I claimed. "I never thought of th We could give a tea or——"

"Don't be too formal. Mak something they'll all be interes in," she suggested.

"I wish I could think of so thing different," I said, ruff Sunny's buttercup curls.

Mrs. Oliver hung up the fres ironed dress. "How sweet looks," I said; "not much like used to wear when——" I stop suddenly. "I've an idea!" I cr scrambling to my feet.

"That's nothing new for y smiled Mrs. Oliver, unrolling other bundle to iron. "What this time?"

But I was out of the door half-way up the path. "Tell later!" I called. "I've got to Grandmother Marshall—if s what I think she has stored a in her trunks."

She did have, and plans for

(Concluded on page 336)

What Has the Depression Done to the Sunday School?[1]

By John W. Elliott, D.D.

Secretary, Christian Education Department, The American Baptist Publication Society

THE Depression has already been blamed for much. It has been charged with such items as the repeal of national prohibition, the election of many Democrats, the dust storms in the West, the failure of banks, the loss of homes, factories and farms. And now we are facing the question, "What has the Depression done to the Sunday school?"

Of course many things may have happened since October, 1929, for which the Depression is not responsible. The basic element in the Depression is the diminution of trade. The results of this diminution reach far and wide. They involve surplus of stock, idle factories, reduced pay-rolls, unemployment, loss of homes, closed banks, increased public debts, extensive public relief, and loss of morale. Obviously such an experience touches every phase of national life, even the quality and quantity of religious educational work. If church members receive less, they have less to give. If curtailment must be made in the family budget, the first items to be reduced are the gifts to church and charity.

The Depression has affected the Sunday school in the following ways:

Decline in Attendance. Attendance is the easiest measurement of any Sunday school. If attendance is increasing the school is prosperous, if falling the school is in danger.

A preliminary report on Sunday school enrolment was presented in February, 1938, to the International Council, covering the last ten years and the last five years. In the ten-year period fourteen denominations showed a net loss, eight revealed gains, one was about holding its own, and the other did not know whether it was gaining or losing.

The writer spends much time in conference with area directors of Christian education and area committees. During recent months he has often raised the question of Sunday school attendance, and in nearly all cases the impression is that attendance in general is declining. The actual facts are hard to secure. The entire system of reporting in many denominations is faulty and far from dependable. Nevertheless attendance is very probably declining in more than one-half of the churches. How much of this is due to the Depression cannot be determined. Many feel that there is no relation between the two; and call attention to the fact that some decreases had begun before 1929. Others cite the wide increases in vacation church school enrolment during the same period, and also the extension of week-day religious instruction in many areas, and rightly raise this question, "If the Depression caused a decline in Sunday school enrolment, did it also produce the increase in the vacation schools and the week-day schools?" Who can answer? The Depression may have deprived some children of clothes suitable for Sunday wear and thus kept them away from Sunday school; but this number without doubt is comparatively small.

Reduction in Circulation of Sunday School Periodicals. There has been a decided decline in circulation for which the Depression may be in part responsible. Even if attendance in many cases has been maintained, the financial receipts have fallen off and caused the school to seek ways of reducing expenses. Certainly some schools are ordering supplies more carefully than before. Others are discontinuing the use of supplementary materials, such as story-papers and pictures. Still others are using the graded texts year after year—and thus reducing expenses. Still a considerable part of the reduction in circulation is definitely traceable to the Depression.

Inadequate Equipment. Reduced income prevented the purchase of new hymn-books, pictures, maps, rugs, and musical instruments; not to mention the new rooms needed by many churches in order to conduct a real program of Christian education. There had been a great expansion of equipment in the 1920's, and some of it piled up debts that have been especially distressing during the lean years. It is readily admitted that a good teacher can get along with poor equipment, but there are some items that are imperative for a complete program.

Reduced Staffs. Falling income has caused a considerable reduction in the staffs. The surviving members of the staffs took over the additional duties in some cases, and in others important phases of the work had to be discontinued. These changes deprived local and area workers of many services they had formerly enjoyed. The ultimate effects of this retrenchment in services will not be apparent for many years to come. The local church has felt the pinch. The first person to be released from the local church staff is usually the director of religious education. He can supposedly be spared more easily than the pastor, the organist, the chorister, or the sexton. So the director is released and the pastor, the superintendent, and the chairman of the education committee divide his duties among themselves—and make the best of it.

Mergers and Unification. The period of the Depression has wit-

[1] This article is one in a series on the general theme "Extending the Outreach of Christian Education." The Protestant forces of the United States and Canada are giving special emphasis this year to this matter of extending and increasing Sunday school attendance and other phases of Christian education. These articles are made available through the International Council of Religious Education.

nessed marked trends toward merger of organizations and unification of educational programs. There has been a growing appreciation of the oneness of the real educational program. This has led many to build a unified plan in which organizations as such are minimized. Moreover, the unified worship and instruction service for Sunday mornings is being experimented with in many quarters. Wherever a group of pastors and religious education workers meet the unified service is discussed. Some predict the day will come when "there will be a church and only a church." If such should ever happen, both the Depression and the conviction that an adequate education program is a unit, must share the responsibility.

Lack of Serious Effort. Some hold that the Depression has "done something" to the spirits and wills of people. Apparently it has created a defeatist attitude in some, and has caused others to depend upon governmental and social agencies for support in an unprecedented fashion. Whether this spirit has really worked its way into the Sunday school is an open question. There is at least one indication that it has. The leadership-training program has been essentially modified. An increasing number who attend leadership-education classes are unwilling to do the work involved in earning credits. It is not unusual for less than half the members of a class to meet the requirements. In the long run such a spirit will greatly reduce the effectiveness of Sunday school work.

Decline in Birth Rate. It started a nose-dive before 1929. In fact, families have been producing fewer and fewer children for a long time. The Depression increased the rate of reduction in births. The public schools distinctly reveal the decrease in the size of families. The younger classes are smaller than they were a few years ago. This decline in birth rate is as pronounced in church families as in others, maybe more so. The drop in birth rate between 1918 and 1936 is alarming. Its effects are already apparent in the Sunday schools, as well as the public schools.

At least one-half the children in many communities, if not in all, are not being touched by systematic religious training of any kind. The indirect factors in their homes, schools, and playgrounds are the only forces making for a religious experience. So a boost in the birth rate is not the only and most im mediate need in the church pro gram of education. Plans must b made by all churches, as they hav been by some, to reach those i every community who are not no receiving religious instruction.

In Conclusion. Looking fo causes is only a part of the task Frankly admitting the condition is the second step. The third an most important is finding a solutio of the problems involved. To thi task national executives and board are earnestly addressing them selves. For example, the Board o Education of the Methodist Epis copal Church has discovered th facts about its own schools, an has learned that the losses ar about at the same rate as that o other large denominations. It ha analyzed the causes of the declin in enrolment, and finally has pro jected a plan of advance that wi not only increase attendance, bu improve the program so that th increases will be permanent. Board of other denominations are launch ing programs with similar goal The International Council is join ing in these projects and encourag ing all denominational boards an state councils to undertake plan for increased attendance and im proved programs in local churche

The Seventh Commandment

By John Snape, D.D., Los Angeles, California

(Applicable to the Uniform Lesson for November 20)

THE basis of family relations is marriage, and marriage is a divine institution. Ministers do not marry couples; they simply pronounce married those whom God has first united. God joins them together, and the two become one at his command.

At earth's first marriage no wedding invitations were sent out, for there were no living guests. No fine cathedral was there in which the ceremony could be performed, other than the garden of beauty which the Lord had made. No elaborate trousseau for the bride, except the fig leaves that fluttered at her feet. No best man for the groom. No beautiful tapestries over which the bride might walk to the altar, save the velvet greenness of the Edenic bower in which the first two became one. No congratulations to the groom, no wishes for happiness to the bride. For a wedding march the singing of the birds that flitted among the branches of the tree of life; for witnesses the angels; for an officiating minister, God ("made he a woman and brought her unto the man" Gen. 2:22).

Such was the first marriage cer mony the earth ever knew. It w God's response to man's loneline the meeting of man's need of co panionship. It was not good f man to be alone, and so God ma a helpmeet for him. Her place by his side, for from his side s came.

In the words of Wesley:

Not from his head he woman took,
As made the weaker vessel to o'er loo
Not from his feet as one designed
The footstool of the stronger kind;
But fashioned for himself a bride,
An equal, taken from his side.

Woman is man's "complement, not his supplement"; she is not his mistress, but his queen; and he her protector, not her lord. Each is dependent on the other. She comes from his side, he stands by her side. I have said to every couple that has stood before me to accept the marriage vows:

"There is but one relation in life that is more sacred than this—it is that which each of you holds toward your Maker; there is but one that is more binding and endearing, it is that which each of you sustains toward Christ, the Heavenly Bridegroom."

Now this relationship—sacred, intimate, eternal, religious, divinely ordered—is defended in the seventh commandment.

The sin of adultery is directly condemned in the Bible. Nathan, Solomon, Jeremiah, Paul, Peter, John and Jesus all denounce the sin of adultery with burning words and heavy emphasis. Listen to Solomon: "Give not thy strength unto women, nor thy ways to that which destroyeth kings" (Prov. 31:3). And the straightforward words of Paul: "But fornication, and all uncleanness . . . let it not be once named among you, as becometh saints" (Eph. 5:3).

In the Sermon on the Mount Jesus defines and interprets the commandment, says that the fact rather than the act constitutes the sin.

This sin always leads to other sins, lying, stealing, hypocrisy, and sometimes murder, as in the case of David.

There are safeguards against the breaking of the seventh commandment. First, guard well your thoughts. Cranmer, you will remember, thrust his right hand into the flame, that it might burn first, because "it had written contrary to his heart." Luther used to say, "You cannot hinder unclean birds from flying over your head, but you can stop them from making nests in your hair."

Some judges of our courts recommend sterilization as a cure for the crime of rape. We might well begin with the sterilization of the minds of men!

Shun evil companions, but avoid being alone. Cultivate the companionship of good men. A young man once asked Phillips Brooks what he might do to live a pure and righteous life. Bishop Brooks replied, "Catch the contagion of a radiant spirit."

We should avoid incentives to vice, in dress; we should analyze our taste for amusements; and avoid bad books.

This sin always involves two persons. Let no distinctions be made between them. When a woman falls, and it becomes known, she is banished from society, and throughout her earthly life never escapes the curse of unchastity. When a man falls, and it ever becomes known, a soft, forgiving society is ready to lift him to the choicest place in its companionship. But why should this distinction be made? Recall the burning words of Ella Wheeler Wilcox:

There was a man, it was said one time,
Who went astray in his youthful prime.
Can the brain keep cool and the heart keep quiet
When the blood is a river that is running riot?
"And boys will be boys," the old folks say,
"And a man is the better who has had his day."

The sinner reformed, and the preacher told
Of the prodigal son who came back to the fold;
And the Christian people threw open the door
With a warmer welcome than ever before.
Wealth and honor were his to command,
And a spotless woman gave him her hand
And the world strewed their pathways with blossoms abloom,
Crying "God bless lady and God bless groom."

There was a maiden who went astray
In the golden dawn of her life's young day.
She had more passion and heart than head,
And she followed blindly where fond love led.
And love unchecked is a dangerous guide
To wander at will by a fair girl's side.

The woman repented and turned from sin,
But no door opened to let her in.
The preacher prayed that she might be forgiven,
But told her to look for mercy—in heaven.
For this is the law of the earth, we know,
That the woman is shunned, while the man may go.
A brave man wedded her after all,
But the world said, frowning, "We shall not call."

When a woman falls, she falls because of what is best in her, her longing to give her best, and love her best, and fling herself at the feet of the man who will even trample her into ruin and degradation; when a man falls, he falls by what is worst in him, his disposition to lust and indulgence; and he is willing to satisfy this disposition at another's cost, running a bill with the devil, and knowing that when the time comes for payment he can sneak out—but the woman cannot.

God can forgive even this awful sin. There are two instances of this, one in the Old Testament and one in the New. The scribes and Pharisees brought to Jesus a woman taken in adultery, reminding him of the law touching such a case, death by stoning. They waited to hear what he would say. He wrote with his finger on the sand, as if he heard them not, until finally, raising his head, he said, "He that is without sin, let him first cast a stone." Beginning at the oldest, even unto the least, they went out one by one. The woman was left alone with Christ. "Woman, where are thine accusers? Does no man accuse thee?" She answered, "No." He said, "Neither do I; go and sin no more."

The marriage relation is analogous to the relation which Christ sustains toward the church. She is the bride, he the Bridegroom. Following other gods is infidelity to the marriage vow—and God is a jealous God. When Israel was idolatrous, she was adulterous. God shows how intimate and important the relationship which the Lord assumes. Christ becomes one with the church. "What God hath joined together, let no man put asunder."

The Teaching Methods of Jesus

By Robert S. Lawrence, Jacksonville, Ohio

WHAT will make me a better teacher? How often we have asked ourselves this question. Perhaps a consideration of Jesus' methods will help us.

Jesus Recognized Divinely Implanted Possibilities. Doubtless the neighbors of James and John Zebedee thought these men just ordinary fishermen like themselves; unlearned, uncouth, rough in speech. They were—before Jesus met them. He, however, saw in them apostles, prophets, evangelists, authors, saints. He proceeded to educate them along these lines. Simon the Zealot was a very unlikely candidate for discipleship; an advocate of force, one of those violent reformers who, too impatient to await the maturing of peaceable processes, seize a sword and hack a way to liberty. Jesus saw that Peter would become zealous in furthering the kingdom of brotherhood and peace. Zacchæus, the tax-collector, despised and rejected of men, a hard-headed fortune-seeker, who had not been particular as to how he made his fortune, was hardly in the opinion of anyone a good bid for discipleship. Jesus saw the divinely implanted charity in his make-up and proceeded to teach him how to develop it.

Jesus Established a Basis of Personal Trust and Fellowship Between Himself and a Disciple. How essential this is if we wish to teach anyone! Physical and mental barriers were first removed before Jesus, the world's greatest Teacher, attempted to reach the minds and wills of men and women. How could he teach a deranged man, obsessed with the idea that a legion of demons had possession of him? So our Lord first removed the psycho-physical barriers to complete attention. Then he could teach—a clothed, fed, sane individual, seated at his feet. So it is necessary for teachers or parents to remove physical and mental barriers, which are removable, before attempting to teach children. Is a child inattentive and listless at school? Has his hearing been tested recently? Perhaps his trouble is in his ears, rather than in his heart or mind. What about his tonsils? Are they diseased and enlarged? Has he adenoids? How many "dull" children have become "bright," simply as a result of removing adenoids and tonsils! Here are some of the barriers which Jesus would strive to remove if he were teaching in our schools today. Too much candy, too many unfit movies, too many late hours, poorly balanced diet, unfit or inadequate companionship! We must strive to eliminate these barriers if we expect to accomplish much by our teaching.

Jesus Adapted His Teaching to the Point of View of His Hearers; established points of contact. This is a shibboleth of modern pedagogy, but Jesus understood and practised it. A company of people were gathered by the seaside. Before beginning the message for the day, Jesus raised his arm and pointed to a farmer who was broadcasting grain by hand on a rise near-by: "Yonder, a sower went forth to sow." Do you suppose any member of his "class" that day ever forgot his simple yet profound parable of the Sower? One day he was teaching an Oriental woman, one of those folks who never look beyond their home town. She had a restricted view of life; she was out of circulation, like a rusty coin. A life out of circulation is a lost life. Jesus met her on her own level. He didn't speak first of a Kingdom, or of a miraculous birth, or of a crucifixion, or of a coming ascension; but of the home, where her chief interests were centered:

"A woman lost a coin one day. What do you suppose she did?"

"Why, she hunted for it, of course."

"Yes, she did; she hunted until she found it. And when she had found it, she told all her neighbors. Likewise, I say unto you, there is joy in the presence of the angels of God when a sinner repents and joins the kingdom of God."

Do you suppose this recluse woman ever forgot that interview? Her life, like the lost coin, had been out of circulation. God wanted her to be interested in him and in folks, and devoted to helping them. He wanted to enlarge her horizons, to save her from self-centeredness and selfishness. To accomplish this, he adapted his teachings to her point of view.

Jesus Put Truth in Concrete Form. When he wanted to teach the lesson of implicit trust in the providence of God, he pointed to the grass, which Walt Whitman called "the handkerchief of the Lord, a remembrancer": "If God so clothes the grass of the field, which tomorrow will be cast into the oven, for fuel, shall he not much more clothe you, O ye of little faith?" From such concrete illustrations, or points of departure, he rose to universal principles: "Therefore be not overcareful about what you shall eat or drink, or how you shall be clothed! When you get the kingdom of God, and his righteousness, all these things shall be added unto you."

He Made Clear, Authoritative Statements. When the soldiers, who had been sent by the Jewish authorities to arrest Jesus, returned, they declared, "Never man spake like this man." From his clear understanding of what was in the minds and hearts of the persons before him, and from his rich and normal spiritual life, he made statements that commanded immediate acceptance from the open-minded. He could do this because his words rang true to the most enlightened experience, and met universal needs. Some said of his speech, "He spake with authority and not as the scribes." To be the best possible teacher, when I attempt to teach, I must know peo

ple, like them, live a rich, normal, spiritual life, and speak from my deepest experiences.

He Appealed to the Will. His logic was clear, simple, and irresistible. The skilled scribes went away vanquished by his reasoning. He was able to appeal to the deepest feelings, to play with marvelous skill upon the human heart; but he was never content with that; these were but means to an end; and that end, to command the wills of men. This is another aim of good teaching.

His Teaching Was Marvelous for Its Directness and Simplicity: "Let your words be simply Yes and No." Paschal said, "Jesus Christ speaks things so simply, that it seems as though he had never thought upon them." But he had thought upon them—he had phrased and rephrased them, again and again; during long hours of solitude and prayer. He realized that to reach men's wills the teacher must speak with directness and simplicity. One of the most profound sermons that I ever heard was spoken in words—almost—of one syllable.

He Was the Embodiment of His Teaching: "Be ye perfect *even as I am perfect,*" was one of the new and strong notes which stirred the world. "Follow me" was his constantly implied, as well as expressed, command. *It was this complete demonstration that mankind needed* as the crowning and convincing proof of all that the earlier teachers had proclaimed. Paul's declaration, that Jesus was "tempted in all points as we are," is one of the most significant statements in the New Testament. It reveals Jesus as the *one normal man among the sons of God.* He was torn by real temptations, yet came out victorious; he was joyful in the face of opposition and unjust and malignant persecution; he was true at every crisis to the highest ideals. In discordant Palestine, he lived serene, happy, in perfect harmony with God, as well as in loving touch with every open-minded human being with whom he came in contact. The records reveal in him a mind unclouded by sin, ever open to the divine leadership, and a Personality developing from day to day into the unique crown of God's Creation. While he claimed divine sonship for himself, he declared plainly that the ultimate goal of all his work was that his disciples should become one with God, even as he was.

Jesus is the Master Teacher of all time. It will be seen that practically all the best elements in modern pedagogy can be found in his methodology.

Doctor Brown's Retirement

THOSE of us who have been associated through the years with Dr. Owen C. Brown in the work of the Publication Society here at the Philadelphia headquarters are finding it hard to reconcile ourselves to the thought that we are no longer to enjoy the intimate companionship with him in which we have taken such delight—we understand that his service hereafter is to be in the field. While we have loved "Brown"—the writer is too near a friend to use other name-attachments!—for his genial and jolly goodfellowship, we have, especially, admired him for his devotion to the Society, his fine leadership and his manly, courageous Christianity. We are sorely grieved that he does not feel any longer able to continue as our chief. Our readers will appreciate reading the following communication of Doctor Brown's, which has already appeared in the September *Torch":*

On May 1, 1917, I entered into rich fellowship with the Publication Society here at headquarters and throughout our land, a fellowship that has grown richer through the years. Now I am retiring as Executive Secretary on account of defective hearing.

The members of our Board of Managers declare that they are not ready for me to be idle, since I am in good health. Hence I am to remain with the Society as Special Representative, undertaking work that I can do regardless of deafness.

These have been marvelous years. In 1917 Dr. William E. Chalmers and Miss Meme Brockway with one office secretary made up the entire headquarters staff on Christian education. There were a few scattered summer assemblies, possibly eight in all. This year we have forty-four summer assemblies besides a number of camps for younger people, with more than fifty Christian education employees of the Society and hundreds of volunteers leading over ten thousand young people who in turn are, or soon will be, leaders in their churches.

In 1917 there was no International Council of Religious Education. This Council, organized in 1922, has developed into an immense clearing house for research, methods, and materials in Christian teaching for forty-one denominations. . . Vacation church schools have grown from almost nothing to an attendance of 240,000. . . Other equally great developments have taken place.

It has been a great parade of progress that I have seen go by, and now that I am laying down the more strenuous executive burdens, it is a deep satisfaction to have them taken up by such a worthy and capable man as Luther Wesley Smith. For fifteen years a successful pastor, he has a passion for the spiritual welfare of the people. He comes to a challenging service with the Publication Society, seeking, as it does, to help Christian workers to be more effective in the matchless work of Christian teaching. I am sure that we shall all work and pray for God's richest blessing upon him as he leads us in serving the churches.

OWEN C. BROWN.

From the Director's Desk

By Ulyss Stanford Mitchell, M.A., Th.D.

Director of Social and Adult Education

MORE COMMENDATIONS OF THE "SCHOOLS IN CHRISTIAN LIVING"

Association Takes Hold of Idea

I am enthusiastic about the "School in Christian Living." Our Association Program Committee also became enthusiastic when I explained it to them. They are planning to give one whole evening to a demonstration of such a school in the normal church. The hope is to inspire every church in the association to go back and set up a school.

Our plans here in Delaware Street call for seven classes, to meet on Sunday evening, 6.30 to 7.30. The Junior High group will study gambling, drinking, and other similar problems which young Christians face. The course in mind for the Senior High group is "Looking Forward to Marriage." For the young married people, "Living Together in the Christian Home." A course on the "New Testament; Its Contents and Values," for teachers and officers of the church school. "The City Church and Its Community" for the men, and "Guidance of Younger Children" for the mothers. The regular Sunday evening hour, from 7.30 to 8.30, will feature messages in keeping with these courses. —Calvin M. Thompson, Jr., D.D., *Pastor, Delaware Street Baptist Church, Syracuse, N. Y.*

Designed for Well-Balanced Christian Living

Nothing has given me more satisfaction, in my experience as a pastor, than the "School in Christian Living" which we held last year in our church. For six Wednesday evenings we had our adults gather for a fellowship supper, for classes in the "Learning for Life" program, and for a devotional service. This school was held during the winter months, a few weeks prior to our regular School of Missions. This school did something for our church which was of tremendous value. It got our laymen, our church leaders, thinking and talking about the way of Christ as it applies to daily life. The members were challenged and inspired by the various courses. Many of them were urgent in their demand that the school continue for another six weeks. It dealt with Christian realities, and that is the reason, very likely, why my members wanted more of it.

I have again been looking over the published material on the "Learning for Life" program. The more I study this material, and note its splendid content and evangelistic spirit, the more I am impressed. "With insight from stud and power through worship adults g forth to Christian action"—I like tha This plan for well-balanced Christia living appeals to me. One of the grea est achievements of our denomination i the cooperative efforts of the Depart ments of Evangelism, Social Service an Education, resulting in a definite pr gram, in local churches of daily Chris tian living.

My endorsement of this whole move ment cannot be any too enthusiastic, fo I truly believe that it con tains "what it takes" t make a strong, virile, Chris tian church.—Stanley Stuber, *Chaplain-Consultan Clifton Springs Sanitariu and Clinic, Clifton Spring N. Y.*

Adaptable to Youth Groups

The announcement o "Schools in Christian Livi for Local Baptist Churches is most inviting. While a our church work—and li itself—is such a school, w need at stated times definite and consciously to apply ou selves to intensive trainin Constantly we must be ma aware of great social a personal realities and nee and be guided as to how serve the broader field, make Christ and individua in every way the dearest and finest friends.—Evan J. Sherman, *Past First Baptist Church, Springfield, Ma*

Represents a Oneness of Our Gospel

The joint sponsorship of the "Schoo in Christian Living" by the Departme of Evangelism of the Home Missi Society and the Social Educati Division of the Publication Soci represents a full recognition of t oneness of our Christian gospel. W expect the school we are planning i our church to produce a members more keenly aware of local and wo needs, more carefully instructed in tec niques for meeting those needs, a more conscientiously devoted to phases of Kingdom endeavor.—G. M rill Lenox, *Pastor, Judson Memor Baptist Church, Minneapolis, Minn.*

Missions, Education and Evangelism in the Light of Social Conflict

I see some great possibilities in "Schools in Christian Living."

Early last fall, some of our people became interested in the reports about the schools, as a follow-up to the Preaching Missions. Our Board of Christian Education began making definite plans, in cooperation with the other boards and groups of the church, for such a school. Since my coming here in January, 1934, we had constantly put emphasis on the idea that our church is a school in Christian living, so the phrase was not new to our folks. Last fall we held our first "School in Christian Living"—using Wednesday evening—for six weeks. We combined the ideas of missions, Christian education and evangelism—each studied in the light of the social conflicts of the day. We are planning for a school this fall or winter, but worked out on a larger scale. —Bruce E. Mills, *Pastor, First Baptist Church, Pratt, Kans.*

AN ARMISTICE DAY MEDITATION

"I am always glad to hear of a soldier's becoming a Christian; I am always sorry to hear of a Christian's being a soldier. Whenever I hear of a man who is in the profession of arms being converted, I rejoice; but whenever I hear of a converted man's taking up the profession of arms, I mourn. If there be anything clear in Scripture, it does seem to me that it is for a Christian to have nothing to do with carnal weapons. May the day come when war shall be regarded as the most atrocious of all crimes, and when for a Christian man either directly or indirectly to take part in it shall be regarded as an abjuration of his principles."

—*Charles Haddon Spurgeon.*

WHY IS JAPAN A WAR-SLUM?

By Helen F. Topping

JAPAN is the oldest, smallest and poorest of the world powers, while the United States is the youngest, biggest and richest. Japan is the most densely populated of any country, for its arable area. It is ten thousand square miles smaller than the State of California, and has seventy-two million population in this small space, with only 15 percent of it arable; the rest being mountains which cannot be farmed for food-production. Meanwhile Japan has made the synthesis of the cultures of the East and the West as no other nation has; it has a literacy percentage of 99 percent, and is aware that it is the only independent nation in the Far East, that is, the only national sovereignty.

When Japan started out to "give up the old absurd customs, and learn from all the world," and sent around the world her first embassy, the Iwakura Embassy of 1873, this embassy brought back two main ideas:

1. That Christianity is the religion of the Western countries, therefore, we must no longer persecute it.

2. That militarism is the way the Western nations have built up their prowess, therefore, we must do the same.

Consistently since then the Japanese hopes of developing relations with other countries in more ideal and brotherly ways have been disappointed. It is no wonder that now a minority are forcing the country into this militaristic imperialism. More than half the population, however, are in the cooperatives as developed by Kagawa. Let the other nations, and especially the Christians and pacifists of the West, become inoculated with the idea that international economic cooperation is the antidote to the sort of economic and militaristic imperialism that Japan is now imitating from Western models, and this international economic cooperation will bring peace to the warring world.

WORKING WITH THE RED CROSS

SPEED is a Red Cross characteristic in time of disaster. The rapidity with which an objective is reached, however, is frequently increased by cooperation of outside agencies and individuals. In February, 1937, Red Cross workers at a flood refugee camp in Arkansas, suddenly found themselves with an epidemic of spinal

meningitis on their hands. Three cases were reported in succession. Local health authorities became alarmed. An isolation unit was decided upon.

It was nearing midnight when erection of a tent was begun. Located on high ground away from the camp, twenty-five refugees volunteered their services. While this was going up, several nurses went into town to meet the problem of supplies. They awakened a druggist who opened his store and supplied all needed drugs, excepting spinal puncture needles, loaned by the hospital. Other stores furnished towels, bath robes and similar requirements. Although the nurses had started after midnight, the isolation unit was fully stocked with drugs and other necessities, and was ready by 3.30 a. m. Forty minutes later the patients were tucked in, apparently suffering no ill effects from being moved. The epidemic was quickly brought under control. A total of thirty-six cases came under Red Cross care.

Activities of this nature are possible as a result of the support and cooperation which the Red Cross receives. Membership in a local Red Cross chapter is one means of expressing support and cooperation. The annual Roll Call, when everyone has an opportunity of expressing confidence in Red Cross activities by joining its ranks, begins Armistice Day and ends Thanksgiving.

WHAT PROHIBITION AND PEACE NEED

The Texas State Baptist Association in session at El Paso, adopted a ringing report in which it described the repeal of the Eighteenth Amendment as "the greatest moral tragedy in the last one hundred years." The report was unanimously adopted and the convention voted to have it published in pamphlet form for distribution throughout Texas. It demanded the defeat of every wet candidate for the legislature, and repeal of state liquor laws passed since the repeal of the Eighteenth Amendment. Doctor Bassett, of Dallas, in a challenging address, called on Christians to participate in politics. He said: "They say we have no business in politics. I say we have as much right to be in politics as the saloons have and they have always been in politics. They say we are trying to make people religious by law; we are not doing anything of the kind. We are trying to keep somebody else from making drunkards out of our boys and girls for the money they can get out of it."

What fools these Texas Baptists be! May their tribe increase! In the shadow of the gallows John Brown said, "I am worth inconceivably more to hang than for any other purpose." What the causes of Peace and Prohibition need most is fanatics, fools and martyrs! The future, moreover, has crowns awaiting such fanatics, fools and martyrs—for such causes!

Cooperation for Christian Action[1]

POSSIBLE TYPES OF COOPERATION AND FACTORS ESSENTIAL TO SUCCESS

By Edwin T. Dahlberg, St. Paul, Minnesota

UP in Minnesota we have a remarkable State Fair organization. Two or three years ago I saw an ingenious exhibit which eloquently pictured the value of cooperation among the farmers. Up against the wall was one of those tall thermometer-like devices, with a bell—such as is rung in sledge-hammer striking contests. In front of this standard was a circular platform, with four life-size figures of farmers in overalls standing around it. Each of the four farmers had a milk can. One by one each one brought his milk can down upon the platform with a mighty blow. But without result; not one of them could ring the bell. When each one of the four had tried it, they all lifted their milk cans together, and brought them down in one united, simultaneous motion. The four together rang the bell with ease. Around the base of this striking machine was a sign with the significant words, "Cooperation Does It!"

That is a parable of our situation. We are eight or nine organizations here this morning, all concerned about striking the bell in making Christianity effective in the organized life of mankind. We have here the Social Service Committee, the American Home Committee, the Committee on Baptist Homes and Hospitals, the Social Education Division of The American Baptist Publication Society, and Committees on Race Relations, Exemption from Military Service of Baptist Conscientious Objectors, Public Relations, and the Civic Committee of the Woman's American Baptist Home Mission Society. In addition, we are meeting simultaneously with a Conference on Evangelism, and benefiting from the counsel of representatives from various denominational boards. How can we get around one platform, and bring our gospel milk cans down in one splendid spirit of unison?

There are several remarkable similarities about the groups and commissions represented in this conference. I have been spending some time during the last few weeks going through the *Annual* of the Northern Baptist Convention. (Which reminds me, by the way, of the statement of Dean Gauss of Princeton at a University of Minnesota Convention, that a freshman ought to get a degree just for figuring out the college catalog!) Going through the history and reports of our various groups I could not help but notice how much alike we are in our statements of purpose, our record of activities, and even in committee personnel.

For example, in the report of the Social Service Committee for 1937 we find that the committee sent out to every pastor a packet of temperance materials, a packet of materials on peace education, a leaflet on the issues at Oxford, and a request to the Home Mission agencies to restudy the whole field of the relations of church and state, particularly in relation to the growing activities of government in the field of social work. In the report of the Women's Civic Committee we find likewise that they sent out to the State and district chairmen leaflets concerning world peace, race relations, temperance education, and motion-pictures. They also cooperated with the Social Education Division in the civic exhibition in Philadelphia. We find the Race Relations Committee, the Committee on Exemption from Military Service of Baptist Conscientious Objectors, and the Committee on Public Relations, the Social Education Division, and the Social Service Committee, all issuing pronouncements on the protection of oppressed minorities. Even the Baptist Committee o Homes and Hospitals raises th problem of the totalitarian stat and the taking over by the govern ment of the works of mercy tha have usually been associated wit the church. The American Hom Committee makes reference to th conditions in the economic orde and international relations that s vitally affect the life of the Amer ican family, and the Social Servic Committee, on the other hand, dis cusses the question of marriage divorce and the home. Surely i should be possible to bring all thes Baptist milk cans down on on platform together, in one tremen dous, united blow.

There are several possibilities i this matter of greater unity and co operation of action.

The simplest is that we shoul have joint meetings and confer ences—like this—from time t time, as a clearing house of ideas— a unity of fellowship, in othe words, rather than an organi unity. It might be desirable t meet informally in this fashion fo a year or two, with a view to th creation of a soil and clima where there might be a natur growth of a new organizatio rather than a forced or artifici one.

Another possibility is that w should follow in the footsteps o other denominations in a mo organic relationship of all the agencies. The Congregation church, for example, has now separate department, or council, o Social Action, which embraces a activities having to do with tempe ance, industrial and internation affairs, marriage and divorce, an motion-pictures. The Congreg tional council is officially support and financed by the denominatio with a budget, I believe, of abo $70,000, and a denomination standing which places it on a p

[1] An address delivered at the Northern Baptist Convention, Conference on Church and Social Progress, Milwaukee, May, 1938.

with the home and foreign mission agencies. Their purpose is ultimately to have a similar council in every state, and a corresponding committee in every local church. The Methodist church has two or three different types of social service organization. On the one hand, they have the Methodist Federation of Social Service, the group of which Harry Ward is a moving spirit. The Methodist Federation of Social Service is not official. It is not in the budget, finances its own activities, and makes its pronouncements entirely on its own responsibility. Over against this unofficial group is the Methodist Board of Temperance and Morals in Washington, D. C., which watches over public legislation, and the Commission on Social Action, which is the official denominational agency for education and activity in the field of temperance, peace, industrial justice, marriage and divorce, and other social and economic realms. Whether or not we are ready for similar action in our denomination is for this group to discuss and decide.

There is one thing about our Baptist program in the realm of social service which I think is highly important. We have an opportunity to demonstrate, as no other denomination has done, the natural alliance that should exist between evangelistic agencies and social service groups. The weakness of the social service movements of the American church has been that they have been too much secularized, and too humanistic. We need in the Christian service movements of the day, as Albert Buckner Coe has said, a deeper consciousness of God and a new evangelistic urgency. I am not a Barthian, but Karl Barth made a tremendous statement when he declared that we must preach each Lord's Day to our congregations as though that Sunday were the last Sunday in history. Without personal commitment to Christ as our soul's Saviour and our world's Saviour, we are rendered impotent before we begin. One of the supreme tragedies of our generation would be to see the social gospel fires of the Christian church die down into the ashes of clerical political parties, as we see them in Europe. May God grant that we shall have such a Christ-centered program and message that men shall never doubt that we are preaching the eternal gospel of the Son of God when we are preaching in deadly earnest the need for peace, justice, righteousness, and the weightier matters of the law.

Not only do our social service movements need this evangelistic urgency, but our evangelism needs to be charged and surcharged with a new social passion. The weakness of evangelism in our day has been its trifling ethical content. It has preached Christ, but a petty Christ of lip-stick, jazz, and theological controversy. Let us have an evangelism that will restore the majestic Christ who stands among the kingdoms and the ages, proclaiming good tidings to the poor, healing the broken-hearted, preaching deliverance to the captives, recovering of sight to the blind, and liberty to them that are bruised. It is heartening to know that in the Northern Baptist Convention we have a Department of Evangelism that has made the following statement of purpose:

"Nothing that concerns the welfare of men was foreign to the Master's purpose. He was healer, teacher, preacher, and personal friend, as well as Saviour. We are therefore encouraging our pastors and churches to have done with the fiction of salvation for disembodied spirits, apart from real redemption of the total personality, body, mind, and soul. To this end we press continually the importance of intelligently helpful friendliness to all sorts and conditions of men. For the world will not long hear the good news proclaimed by churches that are manifestly indifferent to basic needs of human beings, what Jesus called the greater matters of justice and mercy in every-day relationships."

That is from our Department of Evangelism. It might well be the statement of a Department of Christian Service and Action. The world will not hear us if we are manifestly indifferent to the basic needs of men.

Mrs. Anna Salquist, our veteran missionary from China, told us up in Minnesota the other day that when she visited Shanghai a little over a month ago she found our North Shanghai Baptist Church with great gaping holes in its walls, a shattered ruin, except for one thing—the cross upon its tower was still standing! The baptistry had been converted into a bomb-proof shelter; piles of sand-bags where the baptismal waters of immersion used to be. How long shall the church of God stand by while its baptistries are transformed into bomb-proof dug-outs? As my friend and colleague, Rutledge Beale of St. Paul has said, "We have permitted long enough the dragging of the cross down to the level of the flags. Now we must lift the flags up to the level of the cross." May the evangelists of Christ and the prophets of a new social order unite to that end!

NEW DIRECTIONS FOR CHRISTIAN EDUCATION

Christian education is going to be *a pervasive principle,* touching the whole life of the church as it has not in the past.

The layman is destined to take a growing and important place in the movement. Christian education is a lay movement and must depend upon enlisting and equipping the most competent men and women possible for carrying on its work.

The evangelistic spirit in Christian education becomes a natural step. The old antagonism between evangelism and education is fading fast; in its place we are to have a fusion of the two that will include the essential values of each.

Christian education is increasingly concerned about applying Christian ideals to *human society.* Our social problems are here, and thus a genuinely educational program on social issues is inevitable. No church can omit it. —*From an editorial in the International Journal of Religious Education.*

INCREASING CHURCH ATTENDANCE THROUGH THE CRADLE ROLL

(*Concluded from page 326*)

party—a baby-style show, with clothes of the gay nineties contrasted with those of the present day—materialized in her attic. The plan met with enthusiasm from the other women of the church. Grandmother Marshall wasn't the only one who had baby clothes stored away. Some of the women had treasures of antiquity. One little dress dated back to 1854. A pair of hand-sewn little shoes had scuffed the dirt a hundred years ago. A rare lace hood from Sweden, and a beautifully embroidered robe from Roumania were also rare finds.

III

Women who had no old-fashioned baby clothes were quick to offer help in the way of transportation and refreshments. Mrs. Oliver contributed her cheerful home for the party. An excellent display of modern baby styles was loaned us by a big store in Seattle. Mary Oliver loaned us her life-sized doll to model the clothes, for we didn't dare risk them on any wriggling rascal of the cradle roll.

It was a lovely party. With all the babies cooing or toddling about, it developed into not only a style show, but into a baby show as well. Each mother, with her ice cream, received a poetic "reading" of her baby's character. These caused a great deal of merriment, and gave the mothers something to take home to put in their baby books.

Mrs. Oliver's surmise had been correct. The mothers were shy, and this party was a means of overcoming their diffidence. They were interested now, and the attendance at church increased. We had special services on Children's Day, Mother's Day, and other similar occasions. The advantages of cradle roll membership became a topic for comment in the community, and we began to receive requests from new mothers to have their babies enrolled.

We soon had over twenty-five members. With such a large enrollment I found it increasingly difficult to call on each mother as often as I wished. But I wanted to keep in touch with all of them. So I started a "baby newspaper," supposedly written and edited by the babies themselves.

This paper consisted of from two to four mimeographed sheets, and was printed once a month. The name was *The Tiny Tots' Criterion.* The eighteen-months-old son of the printer of our local newspaper was the "editor," and wrote "editorials" urging the babies to bring their parents to church, or telling of plans for special days or new activities.

Three other babies had the offices of librarian, historian, and cartoonist, while the rest were reporters. The librarian's column contained names of helpful pamphlets or books available for distribution; also names of new books for children, recommended by leading teachers and psychologists. The historian had a column mentioning new members and subscribers, and giving comments on the progress of the club-roll. News items were handled by the reporters. Each item was signed with the name and age of the baby who was the supposed contributor.

Cartoons, presumably by the little Japanese member of the club, won many a laugh. And was baby Roselyn's mother surprised when her child burst out with a spring poem! In the third issue a "novelette" was started. The fact that the author, Dorothy May, was only eighteen months old, did not interfere with its popularity a bit. This novelette had to do with happenings in toy dogville, and was interestedly followed by the older brothers and sisters.

In fact, I think it was the novelette that increased our circulation, and brought money into our coffers. For don't think the church members received this paper free. The members of the cradle roll did, of course, but all others who wished for copies paid a subscription price of twenty-five cents for six months. The money was used to purchase paper, ink and stamps. Any surplus was used to purchase books.

As the cradle roll grew, the church grew with it. Mothers who had not attended church became interested members; and following them, the fathers, who, whether they will admit it or not, are always interested in what their children are doing. Later, the cradle roll became a mothers' club, and finally an established pre-school and kindergarten; for the pamphlets which we distributed aroused a great deal of interest, and opened the way to further effort and study. Thus our little cradle roll not only increased the membership of our church, but helped in the development of the community.

FROM THE PARENTS

A Message to the Church School

By P. R. Hayward

We send our children to the church school.

We believe so much in what it will mean in their lives that we make it possible for them to be there.

We arrange the schedule of our home life so that they can attend.

We make the regime of everyone else in the family — meals, sleep, visits—fit itself into the hours when the church school meets.

We send our children forth each Sunday with confidence and hope.

We want you to guide these young and inquisitive minds to understand and find God.

We hope that they will learn to w o r s h i p—reverently, joyously, helpfully.

We believe that they will come to know and enjoy the fellowship of other children.

We want them to become loyal to the church and committed to its cause.

We are eager to have the Bible, and hymns, and prayer, and unselfish and high-minded living become parts of their inner lives.

We are the Parents.

Recent Books

Order All Books from The American Baptist Publication Society

THE STORY OF CHUNG MEI. By Charles R. Shepherd. The Judson Press. Illustrated.

Church workers have often made books about notable undertakings they have begun and carried through, but rarely has this been done with such good taste and fine literary craftsmanship as Mr. Shepherd employs in *Chung Mei.* In the introduction he apologizes for using the first person—but we are glad that he did. This splendid home for destitute Chinese boys in the San Francisco Bay area is attracting much attention, not only in home mission circles, but also among social workers and secular philanthropists, and it is largely Mr. Shepherd's creation.

No one else could have told this story. His manner of telling it is delightful; he makes us follow even the unimportant details of his undertaking with absorbing interest. The happy courage and faith with which he met and overcame all sorts of obstacles and discouragements give the book distinction. The author's years of missionary work in China gave him a love for the Chinese—and here in America he certainly loves Chinese boys.

The book has many illustrations that make the home, its boys and their doings very real to us. California people will be glad of this book. We hope that many others will read it, and that many who do will make Chung Mei a place of pilgrimage when they are in California. Withal it is a valuable contribution to the international problem that is just now so disturbing. The Publication Society is to be congratulated that it can follow Mrs. Kinney's book, *The World at My Door,* with this other Christian fellowship volume.

—YET WE CAN HOPE: A MESSAGE TO DISHEARTENED WORLD. By Lee A. Howe, Jr. The Judson Press. 1938. xii and 163 pages. Price, $1.50.

"Dynamiting the Darkness" is the title of one of the chapters of this book. There is plenty of darkness in world conditions today; our author points out some of the dynamite that the Christian church might use to dissipate it. Only half a dozen years out of the theological seminary, he represents the oncoming generation of Christian leaders (Doctor Poling's *Youth Marches* group!) and is therefore sophisticated and pessimistic, but "yet he hopes"—because he has unlimited confidence in the "Victorious Christ." A pupil of Reinhold Niebuhr's, he looks at things somewhat as this theologian does, but from the point of view of an evangelical Baptist preacher. He has had his eyes opened—and isn't willing to shut them again; yet his persistent Christian faith enables him "to hope." It is well for us to know how these brilliant and widely read young ministers are thinking, however loath we may be to accept some of their "findings." We believe that the book will attract attention, and attract attention to its author.

Some of the chapter captions are: "In the Hour of Trial"; "The Grace of God"; "In the Vastness—God!"; "The Incarnation"; "God *and* You"; "Living Courageously"; "Dare We Hope for Peace?"; "The Compulsion of Compassion"; "Were You There?"

YOUR CHILD NEEDS. 116 pages, 50 cents.

Mrs. Chalmers has rendered a great service to parenthood in writing this eight-session study text for us. As further tribute to her work we quote from the preface written by an eminent authority, Dr. Paul H. Vieth: "Among those who are making a distinctive contribution to the building of the Christian family the author of this book, Mrs. W. E. Chalmers, should be given an important place. Through many years she has been making this contribution. Now she presents us with a book which is so timely, shows such insight in picking crucial issues on which parents need help, and is so interestingly written that it will be an inspiration to many a perplexed parent. In it she does not seek to tell parents what they ought to do and be, but helps them understand their own child, presents the considerations on which effective Christian parenthood may be based, and inspires the parents to exert their own God-given insight and common sense in becoming the kind of parents they ought to be."

ALCOHOL: ONE MAN'S MEAT. By Doctors Strecker and Chambers. Macmillan. 230 pages. Price, $2.50.

The authors have wide experience in the Pennsylvania Hospital, Philadelphia, and Doctor Strecker for many years as a profesor in the University of Pennsylvania. They grant that in some cases alcohol has, for the time, been a help. This, however, makes it even more of a menace once the alcoholic habit is established. The book is written from the medical and scientific point of view, hence may be depended upon as authoritative.

LAYMEN SPEAKING. By George K. Morlan. Richard R. Smith. 1938. 242 pages. Price, $2.50.

If, as this author claims, 54 percent of the people in church each Sunday morning cannot recall any sermon they heard more than two weeks previously, it would seem high time for the nation's 250,000 ministers to give thought to the manner and substance of their preaching. In seeking to learn why so much modern preaching fell short of its mark, hundreds of individuals in all walks of life were interviewed. The book, therefore, gives the point of view of the laity. They wanted their preacher to be sincere, not an actor; they did not want him to shout or to affect a pious tone of voice. They preferred brief sermons, free from hackneyed ideas, and devoted to the vital issues of current life.

CHRISTIANITY AND WAR: CAN THEY CO-EXIST? By J. A. Boord. The Lutheran Literary Board, Burlington, Iowa. 212 pages. Price, $1.50.

We often hear the statement that the Bible countenances war, that in certain cases God has put his blessing upon war. Doctor Boord makes it clear that all such statements are based upon a faulty understanding of the Scriptures. Accepting God's Word as authoritative, he shows convincingly that God's will is for peace. This book deals with some aspects of the war-peace issue which often are neglected. It is written with great sincerity and earnestness, and will be of interest to all who are concerned to make their attitude and practice 100 percent Christian.

JOHN WESLEY'S NEW TESTAMENT, compared with the Authorized version. Introduction by George C. Cell. The John C. Winston Company. 1938. 391 pages. Price: cloth, $1.00; fabrikoid, $1.50; leather, $2.00 and $2.50.

Not every one knows that John Wesley translated the New Testament, and that his translation, though made long ago, compares favorably with recent translations. Wesley was a scholar as well as a revivalist, and felt that the future of the revival he instituted would not be fully secured unless the people had access to a New Testament that was both correct and understandable. The book is valuable not only in itself but also for the light it throws upon Wesley himself.

Dr. George C. Cell, late professor in Boston University School of Theology, prepared the helpful introduction and, in addition, indicated every point in the text where the translation differs from that of the Authorized version.

December 4. THE SIN OF LYING. Exod. 20:16; 2 Kings 5:20-27; Prov. 6:16-19; Matt. 15:19, 20; John 8:42-47.

December 11. THE SIN OF COVETOUSNESS. Exod. 20:17; Luke 12:13-21; 1 Tim. 6:6-10.

December 18. CHRIST'S NEW COMMANDMENT. Matt. 5:43-48; 22:34-40; Luke 10:25-37; John 13:34, 35; 15:12-14; Gal. 5:13, 14.

December 25. GOD'S GREAT LOVE. Matt. 2:1-12.

International Sunday School Lessons

(Improved Uniform Series)

Fourth Quarter, 1938: The Ten Commandments and the Teachings of Jesus

AIM: To help the student interpret the Ten Commandments in the light of the teachings of Jesus and to apply them in perso and social relationships

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the Internatio Council. The outlines are copyrighted, 1936, by the International Council of Religious Education and are used by permissi

Lesson 6. November 6

MUTUAL RESPONSIBILITIES OF PARENTS AND CHILDREN

Exod. 20: 12; Luke 2: 46-52; John 19: 26, 27; Eph. 6: 1-4

Prepared by MITCHELL BRONK, D.D.

Devotional Reading for the Opening Service: Proverbs 3: 1-7

KEY VERSE: Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.—Exod. 12: 20

Exodus 20: 12

12 Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

Luke 2: 46-52

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And all that heard him were astonished at his understanding and answers.

48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

49 And he said unto them, How is it that you sought me? wist ye not that I must be about my Father's business?

50 And they understood not the saying which he spake unto them.

51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

52 And Jesus increased in wisdom and stature, and in favour with God and man.

John 19: 26, 27

26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

Ephesians 6: 1-4

1 Children, obey your parents in the Lord: for this is right.

2 Honour thy father and mother; which is the first commandment with promise;

3 That it may be well with thee, and thou mayest live long on the earth.

4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

A Bible Message for Every Day

Monday. The Fifth Commandment. Exod. 20: 12. May we not think of the child's obedience and respect as a worship of God, through the parents?

Tuesday. Jesus and His Parents. Luke 2: 46-52. We are told that the way to obey the Ten Commandments is to live them. See how Jesus did!

Wednesday. Honoring Our Parents. Mark 7: 9-13. The most shameful of all excuse-making is when children explain why they "cannot" come to the relief of an aged or destitute father or mother—"because."

Thursday. Jesus' Care for His Mother. John 19: 26, 27. In addition to his deity, we look upon him as the supreme type of manliness. Then concern and care for one's parents is divinely manly.

Friday. Mutual Love in the Home. Col. 3: 12-21. "Living is a fine art." It certainly is in a family; and takes a lot of grace—and graces (vss. 12-16).

Saturday. Heeding Parental Instruction. Prov. 1: 7-19. No "instruction" can compare with theirs; for they know us and love us as others cannot. For the same reason the law of the Lord is for us perfect law (cf. Ps. 19: 7).

Sunday. God, the Keeper of His Children. Ps. 121: 1-8. The gods of Greco-Roman mythology are represented as sometimes asleep, sometimes off on a journey. In the Old Testament the Lord God is unceasingly wakeful—neither slumbers nor sleeps (vs. 4)—for our care and protection.

At the Threshold of the Lesson

Notice that the commandments of the second group ("table"), which are sometimes called "the social commandments"—because they govern our re tions to one another—are as basic i social sense as the first four comma ments are for religion. Disobedience these six commandments means the d integration of society.

Such disobedience, moreover, is active; it undermines and corro the whole moral nature. Sin is alway linked chain. Violation of any one the Ten Commandments will as lik as not lead to the violation of anot of all of them.

What a wonderful transformati society would undergo if these commands of the second group w faithfully lived up to! Wars wo cease, for one thing. Our police dep ments might be discarded. Divo would no longer be a problem.

It is sometimes claimed that Christian is not bound by these T Commandments, because obligated a higher law. But the Decalogue is in the gospel of Jesus. He fulfilled in a literal sense of that word—fille full of a larger, higher, deeper mean Even if to him these ten rules are enough, they are a great deal. In M thew 15: 4-6 he gives the fifth comma ment the highest sort of recognition.

The Lesson Before Us

I. THE FIFTH COMMANDMENT
Exod. 20: 12

Deuteronomy (5: 16) has, "as Lord thy God hath commanded the otherwise the reading is practically same. Long life was in antiquity garded as a supreme blessing. As second commandment has a threat, this has a promise (cf. Eph. 6: There is reason in the promise, for f respect implies a well-ordered life general, making for long life.

The sinfulness of violation of commandment is much in the thou of the biblical writers (cf. Exod. 21: Prov. 20: 20; 30: 17; Matt. 15: 4; Ecclesiasticus 3: 1-16). In the Levi law the penalty for cursing one's par

is the same as that for cursing God (Lev. 24:16). The command is in the spirit of the best minds of antiquity. Plato and Aristotle both say that parents are to receive honor similar to that which men pay the gods. It is significant that one of the few things reported of Jesus' boyhood is that he honored Joseph and Mary (Luke 2:51). We remember, too, his dying concern for his mother (John 19:25-27).

Religion begins with God, society with the parents. Anything that breaks the parent-child relationship damages society. Divorce does this. The fifth commandment must function in a home; accordingly homes must be kept intact and the home atmosphere pure.

Was not this commandment intended to apply also to parents' parents? In the patriarchal society of Old Testament times the grandfather usually remained the "head of the family." True filial piety must always show high honor and give the tenderest care to grand- and great-grandparents. Broadly interpreted the commandment would even include those who stand *in loco parentis,* (in the parent's stead).

II. The Child and the Parent
Eph. 6:1-4

When modern child-study began to give us a better understanding of child nature, a new school of thought arose whose doctrine seemed to be that a child must be allowed to follow his native impulses. He must have freedom. Except to stop him from murder, arson, or some such serious crime, he was not to be restrained. The word obey as applied to children was said to be "passing out."

This theory relieves parents of a great deal of bothersome responsibility. But the pendulum is swinging back. Leading pedagogists are saying, "Parents must not abdicate." Teachers are telling us that most of their behavior problems come out of homes where obedience is not required of the young children, and where—in many cases—the fifth commandment has become a dead letter.

The task of the parent is not "to produce a child whose whole relationship to him is bound up in the concept of obedience, but rather one who, having learned the initial lessons of confidence and self-control through obedience, is led day by day through the practice of choice into the experience of the liberty of self-direction" (Mary M. Chalmers).

A child thus led becomes knit to parents and home by ties of friendship and companionship. The two essentials thus are: obedience on the part of the children, understanding and cooperation on the part of the parents. The home of such children and such parents needs of course recognition of Christ as a living reality in its everyday life. This is assumed in the passage from Ephesians ("in the Lord," vs. 1, "as unto Christ," vs. 5).

When the word "obey" is used here obedience in the spirit of Christ is implied; the obedience of love, that is; because love is the true, real Christian motive. We all know how this works out. If you have once won the heart of your child you possess the true disciplinary rod.

Practical Questions for Class Discussion

¶ As to ways in which a son or daughter may honor the parents: say, by becoming famous for outstanding accomplishments; by securing a reputation for goodness; by tender care of the parents when they are incapacitated and in old age.

¶ Which would be the most Christlike honoring?

¶ May we say that Christ redefined "honor," as a noun and verb?

¶ Show how honoring the earthly parent leads to an honoring of God. Consider in this connection the truth that most children picture God in their earthly father's frame.

¶ Give notable cases of filial honoring in the Bible.

¶ Take up the problem of the parent who really doesn't deserve honoring from the child; the parent who is a reprobate, or who has ill used the child. Does the commandment still hold, and what would Christ have us do in such cases?

¶ The lesson for parents: Be honorable (in a large sense of that word) so that it will be easy for your children to honor you, and so that they will delight to do it. Study the fatherhood of God as set forth in the Bible.

Notes and Comments

Parents are cautioned to be careful how they exercise their parental authority and exact obedience—if they expect to be honored by their children. If they do it domineeringly, unreasonably, and unlovingly, then the child may be provoked into rebellion.

Most parents have found that Christian training is of greater value than admonition and scolding; but also that it demands more effort, patience, and the grace of God.

"The Lord hath given the father honor over the children, and hath confirmed the authority of the mother over the sons. Whoso honoreth his father maketh an atonement for his sins; and he that honoreth his mother is as one that layeth up treasure . . . He that feareth the Lord will honor his father . . . Honor thy father and mother both in word and deed, that a blessing may come upon thee from them."—*Ecclesiasticus 3: 2-4, 7, 8.*

Teachers' Helps

In the Men's Class

Charles C. Stillman,[1] Columbus, Ohio

Honoring Our Parents

One of the great thrills of my life came to me when my daughter spoke to me on the night before she was to be married and leave home. Putting her arms around my neck, she said: "Dad, as I am leaving home, I want you to know that if I could have chosen any kind of a father I wanted, I would not have had him a bit different from what you are and have been." The extravagance in the statement would seem to indicate that my daughter's judgment was not very good, or that she was somewhat emotionally unbalanced. At any rate, it made me feel good, even though I knew I was unworthy of the tribute.

That statement was made only two years ago. Many times I have been reduced to humility by thinking about it. What was there in me to warrant my daughter so to honor me, her father?

The main thought in this lesson, as I look at it, centers around this: Are parents behaving in such a way that they are *worthy* of the honor of their children? Are young people doing themselves any good by honoring unworthy parents?

Philip Kinsley, writing in *The Chicago Tribune* for March 22, comments on a study made by Clifford R. Shaw and Henry D. McKay of the Institute for Juvenile Research. He says:

". . . the good cultural influences such as the family have broken down; the community has become disorganized; a definite delinquent social pattern has arisen. . . This source (of juvenile crime) is the mental soil, the group-behavior patterns that have been built intensively in certain sections of Chicago, as well as in other cities. Under present conditions, despite churches, schools, boys' clubs, and other efforts, the production of antisocial beings, beginning with truancy and ending with prison, at a tremendous cost to the community, is as certain as the production of weeds in an untended garden."

"The production of antisocial beings" is certainly not the clause that refreshes. Unintelligent commentators are inclined to rationalize about juvenile crime, excusing our own family and church life from responsibility. For example, chau-

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vinists often attribute the increase of crime to "the foreign element." But crime is not a matter of race or nationality.

The younger generation see through the hollowness of prating elders who are long on preaching and short on living. There are differences of opinion about the degree of parental responsibility for decadence of morality in our youth, but there is general admission that the home has a big opportunity and duty to inculcate a sense of the finer values of life. The trick to start youth on the way to "honor thy father and thy mother" is for parents to live so as to inspire that attitude on the part of their children.

I know little about the "First Voters' League," except a few newspaper references and what was contained therein. At a New York conference the league made some startling declarations. Here are a few of them:

"The machine age has carried us forward so quickly that we have lost sight of certain spiritual and nonmaterialistic values which have been responsible for our greatness.

"We have lost sight of faith and religious principles and beliefs.

"We have lost sight of such moral virtues as courage, fortitude and personal independence, of thrift and penny-saving.

"We have lost sight of the fact that opportunity comes only as a result of self-reliance, initiative, enterprise and resourcefulness. . .

"A nation can recover from many things, but never from the moral decadence and surrender of its younger generations."

Where are courage, fortitude, self-reliance and moral purity to be taught, if not in the home, by father and mother, to son and daughter? It is psychologically improbable that children will honor parents who themselves show no honor. There are some ungrateful boys and girls, there are many unthinking and impulsive youngsters, there are now and then inexplicable tragedies in the lives of youth where parents seem to be at no fault either in precept or practise. But I must say, once more, parents have a grave duty to make it natural, logical and easy for their sons and daughters to honor their fathers and their mothers.

I read recently of a judge in a court of domestic relations who asked a boy of seven years to choose which parent he would live with. Father and mother were being divorced. Poor kid! A man in Maine is allegedly involved in improper relations with his own daughter. He is convicted of slaying a physician having knowledge of his unnatural behavior. Poor daughter! A judge in Maryland sentences to twelve lashes with a cat-o'-nine-tails a man who had repeatedly whipped his wife in the presence of their children. Poor children!

The stresses and exigencies of our extremely tense and complicated life are creating tragedies. Such highly trying situations call out the worst that is in men. Unfortunately, they are revelators of real inner life. Thus we find Charles Rumford Walker, writing in *American City,* the following: "Frequently more can be learned of an individual, a class or a community in a few hours of crisis than in a lifetime of routine living."

Boys and girls know only the immediate life in which they live. Young men and women should be exposed to the best thought of the day in home, school and church. Adults, especially parents, must be imaginatively sympathetic and exemplarily didactic.

Honor begets honor. It must be hard to honor parents who show themselves little worthy of being honored.

Before My Class of Women

Colena Michael Anderson,
Redlands, California

As I have allowed my mind to scout around the topic for today, "Mutual Responsibilities of Parents and Children," there has come to me a new realization of the faith that God has in human beings. I am wondering if the project of the human family is not the most daring experiment on record. To take two different personalities, frequently strangers to each other, and through processes which the keenest of minds have not been able to imitate, to produce a third and add to that a fourth and often a fifth and sixth, and have all of them live together through years of constant change. . . Who but God himself could have conceived such an idea, could have had faith enough and daring enough—and, shall we say, power enough—to launch such a project!

Compared with it, the breath-taking experiments of modern science dwindle to a quite dwarf-like stature. To catch the roar of a trapped tiger in an Indian jungle and quicker than the eye can wink (I really ought to check with my sixteen-year-old son on the exact time for transmission over radio wave, but he is out playing tennis) to have it reproduced in a living room half a world away is a thing of wonder, but more wonderful than that, at least so it seems to me, is for a mother or father to catch the silent sulking of a growing child and within five minutes, or fifty, turn it into joyous laughter or constructive, self-analyzing criticism; or, on the other hand, for an adolescent, who, through modern psychology, has caught glimpses of why we behave as we do, to take a parent's special complex—it may be false pride, racial prejudice or some deep-seated psychic wound—and try to understand it and perhaps even inside of a year or ten help the parent turn it into humility, tolerance, appreciation, full forgiveness. A life-taking and a life-giving experiment. Far more difficult than broadcasting or aviation. And yet these are some of the processes that go on in families where parents and chi dren are conscious of their mutual re sponsibilities.

There arises a storm of protest ove this last illustration. I hear it breakin on all sides. "To see a parent's fault if indeed what you mention—false prid racial prejudice and old grievances h faults—is not the responsibility of child!" "To correct a parent is neve to be tolerated." Some of you are say ing this, aren't you? Because you thin a parent can do no wrong? Or, know ing that we are not all-wise or all-ju or even at times all-kind, we still mus for the sake of respect, never let ou children know that we know we are not

Bear with me if I differ with yo During these past nineteen years if have learned anything about parenthoo it is that for all of a mother's or father thirty or forty or fifty-odd years ever last one of us still remains an unde graduate in the exacting school of pa enthood. Some days we make a high grade than on other days, but the se on our diploma is never to be had this life. Just about the time we thin of ordering our cap and gown for th commencement exercises, along comes wholly new course—the course in gran parenthood. And we have to begin a over again with new texts and ne teachers.

Honor thy father and thy mothe How simple that sounds! But listen this that came to me in an hour of co ference with a young girl:

"Yes, I know I should honor m father. I try hard. I keep saying myself, 'He's your father. No matt what he does he's still your father.' H it's so very hard. He—he isn't worthy . Oh, I mustn't even say that."

She broke down and wept. And wh was there for me to say? I knew th what she would not finish was true; t man who was her father had broken the commandments but the "Thou sh not kill," and had it not been for t quick arm of the girl's brother, that t would have been added to his sins.

An extreme case, you say? Yes, was, and yet that night I was haunted that girl's unfinished sentence, and I w forced to wonder how often my childi had to check thoughts of my unwort ness.

As parents we ought never think this commandment, *Honor thy fati and thy mother,* without Paul's inju tion to us, *And, ye fathers* (and I sure he also meant mothers), *provo not your children to wrath.*

How often we are guilty of doing j that!

A year ago, at the beginning of va tion days, when I was reorganizing household tasks, I asked our young then almost eleven, to set the table breakfast. As a postscript to my dir tions I called after him, "The bana are in the cooler."

His cheerful "Okay" came up to

from the bottom of the stairs. He was off to a swift start.

When I came down, I found the table neatly and completely set, even to flowers freshly picked. Everything was on but the bananas.

Turning to our youngest, I said, "But you forgot the bananas."

Never shall I forget his reply nor the tone in which it came, a tone made from righteous indignation filtering through dammed up tears.

"Hump! I do everything the best I can and all you say is, 'You forgot the bananas!' "

I am sure you can see why I never read Paul's words, *Provoke not your children to wrath,* without thinking of this incident, and why once again I've taken you into the inner circle of our family. What a sisterhood would be ours if all of us mothers would, when much has been remembered, fail to see that the bananas were forgotten!

The Lesson Illustrated

Too Late!

There is no more bitter experience in life—for some people—than the visit to a mother's grave. We may not have been flagrantly unfilial; maybe we were merely careless, thoughtless, but nevertheless our conduct toward that mother who is gone forever out of our lives, the way we slighted her wishes and neglected her happiness and refused her the affection she craved—how it comes back to haunt the memory and spoil the sweetness of the recollections of the past! We know that she forgives, that she long ago forgave, but little that helps to assuage our regret. If you would be spared such regret, lavish on that mother of yours now all the honor, care and gentleness of which you are capable. —*M. B., in "The Watchman-Examiner."*

This Is Parental Religion

Bishop F. W. Warne of India tells how his father put his hands on his head, blessing him in the patriarchal manner, and then prayed all that night for his son's conversion. The mother, telling her son in the morning how the father had passed a sleepless night, was the means of his immediate conversion. This is parental religion, the church in the home. Such a father and mother are our best friends, our first friends, our last friends, and our eternal friends. There are no substitutes for parental care. There are no richer gifts to posterity than the children of Christian parentage. To be a parent is to be a priest in the home, a patriot in the country, a partner with the Almighty. "God could not be everywhere, so he made mothers" (Lew Wallace).

Ministers' Sons Who Honored Their Fathers

Ministers' sons probably have exerted more influence in the United States than in any other country. Of the notable men in political life who were sons of ministers may be mentioned Cleveland, Wilson, Buchanan and Arthur, Presidents; Vice-president Levi P. Morton; among jurists, Field, Brewer and Hughes; among educators, Faunce, James Carroll, Lounsbury; in history and literature, Sloan, Parkman, Bancroft, Holmes, Emerson, Henry James, Lowell, Gilder, Van Dyke; in invention and science, Cyrus W. Field, Samuel F. Morse and Agassiz; in the church, Beecher, Alexander, Hodge, Abbott, Potter, Jonathan Edwards; in philosophy, James. Of the fifty-one famous Americans honored in the Hall of Fame ten are the children of ministers: Agassiz, Beecher, Harriet Beecher Stowe, Henry Clay, Jonathan Edwards, Emerson, Lowell, Morse, Bancroft, Holmes.

Sincere Obedience

A soul sincerely obedient will not pick and choose what commands to obey, and what to reject, as hypocrites do. An obedient soul is like a crystal glass with a light in the midst, which shines forth through every part thereof. A man sincerely obedient lays such a charge upon his whole man, as Mary, the mother of Christ, did upon all the servants at the feast (John 2:5): "Whatsoever he saith unto you, do it." Eyes, ears, hands, heart, lips, legs, body, and soul, do you all seriously and affectionately observe whatever Jesus Christ says unto you, and do it.—*T. Brooks.*

Lesson 7. November 13

MODERN SINS AGAINST HUMAN LIFE

Exod. 20: 13; Matt. 5: 21-26, 38-42

[This lesson written by Kenneth C. MacArthur, M.A., B.D., Sterling, Mass.]

Devotional Reading for the Opening Service: Isaiah 11: 6-9

KEY VERSES: Thou shalt not kill.—Exod. 20: 13
Whosoever hateth his brother is a murderer.—1 John 3: 15

Exodus 20: 13

13 Thou shalt not kill.

Matthew 5: 21-26, 38-42

21 Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also.

41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

A Bible Message for Every Day

Monday. The Sixth Commandment. Exod. 20:13. The daily newspapers are a continual witness to the frequency with which this prohibition of murder is violated in America. Gunmen, lynchers, hot-headed individuals appear to have no sense of the sanctity of personality.

Tuesday. The Sacredness of Human Life. Matt. 5:21-26. Here Jesus goes beyond the outward act—which had been condemned in the old law—to the inward spirit of anger against one's brother. Each of us should seriously ask himself, "Am I cherishing ill will in my heart?"

Wednesday. The Worth of Man. Matt. 18:12-14. In this parable of the Lost Sheep we are taught that the true pastor—shepherd—will not neglect the stray lamb. This applies not only to ministers but also to church school teachers, parents, friends.

Thursday. The Law of Love. Matt. 5:38-48. Our Lord revises the ancient

law of retaliation and substitutes the law of love; which is resolute to create fellowship. We must not hold prejudice against individuals or members of other faiths and nations.

Friday. Temples of God. 1 Cor. 6: 19, 20. We must avoid the extremes, of over-emphasizing physical culture and glorifying the body as an end in itself, and, on the other hand, depreciating it as something vile and opposed to spiritual life. It is rather to be controlled and dignified as "the shrine of the Holy Spirit."

Saturday. The Universal Love. Acts 17: 24-28. Prof. Edward A. Steiner, of Grinnell College, says that one of the things on which science and religion agree is that God "hath made of one blood all nations of men." This truth of the essential unity of human nature, which was held by the Stoics who made up a part of Paul's audience on Mars Hill, reminds us that we should not despise any of our fellow men.

Sunday. Man's Dignity. Ps. 8: 1-9. The teachings of science, no less than those of religion, place man at the summit of the creation. In comparison with the immensity of the starry sky, he seems insignificant, yet God has given him a place of authority almost divine.

At the Threshold of the Lesson

The Ten Commandments are founded upon the idea that man's true life requires fellowship with God and with his fellow men. The first table of the law deals with our duties to God; the second with our responsibilities toward men. The fifth commandment, which enjoins honor toward parents, is a sort of bridge between the two tables. The sixth, "Thou shalt not kill," clearly requires us to respect the person of a human being. *Social ethics,* or the code of conduct that should govern our relations with other people, ultimately rests upon a religious basis.

It is the everlasting glory of the Hebrews that they recognized that God desires morality in the relations obtaining among his children. The Humanists, who reject belief in any power higher than mankind, would make humanity the object of worship; would base morals upon considerations of prudence, reason and philosophy. But it is doubtful if these forces are powerful enough to control human passion. The man whose conscience is quickened by a sense of personal accountability to a God who requires righteousness adds the immense force of the religious motive to his moral instinct. Skeptics sometimes declare that religious people try to be good, "in order to eat pie in the sky, bye and bye"! or to escape the torments of hell. The true Christian, however, has stronger sanctions than rewards and punishments.

Not only Jesus' words on the cross, but other of his utterances reveal how his mind was saturated with Old Testament thought. While he venerated the old teaching, he did not hesitate to modify it, and to assert an authority superior to that of Moses. In the passages from Matthew in today's lesson, one may see how Jesus gave a more spiritual application to the ancient law.

The Lesson Before Us

I. The Sixth Commandment

Whatever we may think of war, capital punishment, and killing in self-defense, it seems clear that the Decalogue does not forbid such acts. In Exodus 21: 12 we read, "He that smiteth a man so that he die, shall be surely put to death." War is frequently regarded as a religious duty against the enemies of the Lord. R.V. translates the commandment, "Thou shalt do no murder," i. e. slay unlawfully or unjustifiably. To be sure, it is a question how far either war or capital punishment is consistent with the New Testament. The underlying thought is that human life is sacred and must not be taken by the criminal. The sanctity of human beings rests upon the belief that there is something godlike about man.

II. The New Testament Teaching

In the Sermon on the Mount Jesus discusses the real spirit of the ancient commandment and applies it to various human relations. Note that in verse 21 R. V. reads, *"to* them of old time," not "by them," as in the King James version. In verse 22, the "judgment" does not refer to the Last Judgment, but to the local police courts which existed in every Jewish town.

Notice Jesus' authority, "but I say unto you." "Without cause" appears to be a late addition for the purpose of softening a hard saying. "Raca" means scamp, or empty-head; perhaps the modern term, "you boob," might represent the thought. "Fool" denies a man religious value. (Cf. the use of the term in Proverbs. Both terms express contempt and disgust.)

"The council" means the Sanhedrin, the highest court among the Jews, that had the power of life and death. Gehenna, or the "hell of fire," was a ravine outside the city of Jerusalem where rubbish was burned and the bodies of criminals cremated. It had come to be used as the name of the place of future punishment.

In verse 23 our Lord teaches that God is not pleased with solemn ceremonies, if there be hate in the heart of the worshiper. In vss. 25, 26 people are warned of the folly and sin of unnecessary litigation. In boxing one is warned against getting one's head "in chancery." This refers to having one's head caught and securely held under the arm of an opponent, and is derived from the hopeless predicament of people who became involved in long-drawn-out law suits in one of the divisions of the High Courts of justice in England. Surely, a follower of Jesus will mak legal process a last resort. Here, as i the Lord's Prayer ("forgive us ou debts") and in the parable of the Un forgiving Servant, sin is thought of a contracting a debt; so the punishment i presented in legal terms.

III. Retaliation Forbidden

The doctrine of an "eye for an eye (Exod. 21: 23) was probably originall intended to restrict vengeance to a exact equivalent for the wrong don and so represented an advanced teach ing for its time; but the Great Teache goes on to forbid the vindictive spir altogether. The word translated "evil probably refers to a violent perso Four instances, arranged in a descend ing scale, reveal the spirit in which th disciples should meet injury. Persona wrong is followed by a lawsuit, b restraint upon individual liberty, and b the effort to borrow one's money.

It has been said that Jesus spok with a divine carelessness about bein misunderstood. It is clear that h himself did not literally obey the pre cept about turning the other cheek though he certainly conformed to it spirit (John 18: 22, 23). The teachi is one of forgiveness, generosity, pa tience and endurance, as contrasted wit the attitude of the man who carries chip on his shoulder and goes abou looking for trouble. One thinks of th people who have expended thousand of dollars and years of time in leg quarrels over line fences and oth ridiculously trivial matters.

Jesus encourages, in his reference to the second mile, the giving of a overplus of service in life's varied re lations. The admonition, "give to hi that asketh thee," is not an encourag ment of indiscriminate impostors, b rather a condemnation of hard-heart and covetous attitudes. There is Beatitude for him "that considereth th poor" (Ps. 41: 1). In considering the teachings we need to do so in the lig of the spirit that giveth life rather tha of the letter that killeth (2 Cor. 3: 6

IV. Some Modern Sins Against Human Life

Whatever we may think of the jus tification of war, we shall doubtle all agree that the indiscriminate bom ing of Chinese cities by Japanese a ators, and of Barcelona by Spanish i surgent flyers, is absolutely opposed the religious ideals of the value of hu man life. The blood of slaughter women and children and other no combatants cries out against such tacti

But we need not go to forei countries to find utter indifference the sanctity of human life. T United States is the only civilized cou try in which mobs seize persons su pected of crime, who have been deni a fair trial, and then hang or bu them to death; often under circu

ances of unspeakable barbarity. There ust be many hundreds of murderers in merica who escape punishment. In dition to these crimes by mobs, we ad almost daily of individual killings. Vhat, then, about the sacredness of uman life?

History is full of the records of rivate and family vengeance, as seen duels and family feuds. Among Scotsh Highlanders, in the Kentucky mounins, and in the vendettas in Sicily we e quarrels transmitted from generation generation. Less obvious are the sins ainst human life which take the form overriding personalities; as when a sband tyrannizes over his wife, or rents over their children, or persons position of wealth or authority over eir subordinates. It is a sin to deive people, unnecessarily, of opporities for self-expression in art, meanics, nature study, or recreation. But still more serious offense is that of rents who, while careful to give their ildren proper diet, education and aining in good manners, deprive them their share in the rich spiritual herige of our most holy faith.

We condemn the totalitarian states Europe for their harshness toward e Jews and persons of other races, as ell as for their disregard of the rights all individuals. Yet America is ilty of ill treatment of Negroes and ner underprivileged folks. Christianity sts on respect for personality.

"The appalling number of murders, d the equally amazing number of quittals, must fill every thoughtful ind with a feeling akin to dismay. is well nigh impossible in this country convict a woman of murder, even ien she confesses to it. Recently, in ew Jersey a young woman was tried r the murder of her husband and anher woman whom she suspected of cit relations. There was no dispute to the facts, and the charge of the esiding judge was a plain setting forth the law. The jury blandly announced at the defendant was 'not guilty' of y crime at all, and set her free in the dst of deafening applause. Sentimenism swept everything before it. The ung woman was pretty, had a little by in her arms, and an aged mother hand—so the law was ignored and urder was justified." (*The Christian ntury.*)

Practical Questions for Class Discussion

"What is man that thou art mindful of him?" This question from Psalm 8, inscribed on the Emerson Hall of Philosophy at Harvard University, suggests various answers. Is man a mere animal, or an automaton, or a being with godlike capacities? Our attitude toward human life will be deeply affected by the answer we give. What is your reply to the Psalmist's question?

¶ Discuss the following statement from 1 John 3:15: "Whosoever hateth his brother is a murderer." Do you cherish ill will toward other classes, races, nations, individuals? What are you doing for reconciliation?

¶ Is a Christian ever justified in participating in a war? The nations are spending a large part of their energy and wealth in producing machines for the destruction of human life—is war simply mass murder, and sin against human life? Do you think that a Christian can support the government in its police activities against criminals and in defending our territory from invasion? Read Romans 13:4.

¶ Can a Christian conscientiously serve as an executioner? Does capital punishment lessen crime? (It is said that when a man was hanged for being a pickpocket in England other pickpockets were active in the crowd.)

¶ How can we help save life? Briefly consider the services of doctors, nurses, sanitarians, highway engineers, makers of protective devices for machinery, and the work of policemen, firemen, school-teachers and others.

¶ If time permits, discuss the bearing of the topic of the lesson upon the question of euthanasia, i. e., the painless putting to death of sufferers from incurable disease. This has been favored by many religious leaders. (You should be as kind to a human being as you are to a dog!) Such an act is advocated on the ground that it ends the agony of the sufferer and relieves his relatives of expense, care, and mental distress. Discuss the dangers which such an authorization might entail.

¶ What are the new values that Jesus gave to human life—physical and social? How do they differ from such values in the Old Testament?

Notes and Comments

"Things sacred should not only not be touched with the hands, but not violated in thought."—*Cicero.*

"What a piece of work is a man! how noble in reason! how infinite in faculty! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god! the beauty of the world! the paragon of animals!"—*Shakespeare.*

"Morality without religion is only a kind of dead reckoning—an endeavor to find our place on a cloudy sea by measuring the distance we have run, but without any observation of the heavenly bodies."—*Longfellow.*

"Man's inhumanity to man makes countless thousands mourn."—*Robert Burns.*

"Guilty longings are the avauntcouriers of guilty deeds."—*Farrar.*

Teachers' Helps

In the Men's Class

Charles C. Stillman, Columbus, Ohio

THE SACREDNESS OF HUMAN LIFE

There is no danger that either you or I will take a gun, go out on the street, and shoot some one down. There is need that both of us "mull over" the implications of the carefully selected and completely applicable subject title, "The Sacredness of Human Life." In a very inelegant proverb, it is indicated that there are more ways than one to skin a cat. In real life, there are more ways than one to kill a man. There is no point in arguing whether or not a cat can be repeatedly "skinned" without damage to feline fur. There is highly social significance in considering that "kill" has far more than immediately physical connotations. This commandment has grave psychological involvements. The time element is involved.

It is easy to illustrate what I mean. Here is a good illustration from J. Carroll Mansfield, in *Highlights of History:*

"In Siam in days gone by a nobleman who displeased the king was likely to receive a sacred white elephant as a 'present' from the monarch. As it was required that the huge beast be maintained in lavish style and, since being 'sacred,' it could not be killed, sold, given away or put to work, the unlucky owner was soon financially ruined."

(This, of course, is said to be the origin of the term, "white elephant," as indicating ruinously costly and absolutely useless possessions.)

Here is another illustration. A corporation put gangs of men at work to tunnel through a mountain. The quartz dust was known to be fatal by continuous inhalation. Masks could have been used, and should have been used. Masks cost money. The workmen contracted silicosis. They died a slow but horrible death after varying periods of employment. "If you want work, here it is. If you don't want work, don't take it." Ignorant men, needing bread and butter for their families, assumed the risk.

Here is another illustration. A mine leaser in a western mine employed as his helper an unsuspecting, inexperienced, able-bodied acquaintance. They worked in what the employer knew to be a very dangerous "stope." He was a fatalist. He was after ore, previously assayed to

be pay dirt. A cave-in occurred. Providentially, neither was hurt. The helper was scared almost to a state of paralysis. It was learned later that no miner would work in that place, for the timbering was known to be defective; in fact, one miner had been killed in that very region. Did the employing leaser have a proper conception of the sacredness of human life? I know what I am talking about in this instance, because I was the unsuspecting helper who took (unwittingly) his life in his hands in descending to the five-hundred level to earn his three dollars a day—which were the prevailing wages at that time for that kind of work.

State laws, for the most part, recognize the sacredness of human life. Safety provisions are set up for mine, factory, river and harbor. Federal law makes corresponding regulations for industrial and commercial activities within the jurisdiction of the United States Government. Health and sanitary regulations aim at the protection of the individual. Many corporation employers follow, or do better than, legal requirements. Many others seem indifferent to any consideration other than profits.

An individual, knowing he possesses a contagious disease (tuberculosis in an incipient stage, or is a typhoid carrier) should ponder well the implications of the commandment, Thou shalt not kill. There are more ways than one to kill.

War is horrible. To kill and destroy is of its very essence. Where is our twentieth-century civilization? What is the attitude of Christians toward war? Is mass killing any less culpable than individual killing? Is life sacred to John Doe the citizen and of no account to John Doe the patriot?

Edwin C. Hill in one of his articles, "The Human Side of the News," quotes an order by General Fourad, one of the well-known French officers of the World War:

"The bombardment will be terrible. You will stand it without weakening. The assault will be strong, in clouds of dust, smoke and gas. But your position and your armament are formidable. In your breasts beat the strong, brave hearts of free men. No one will look behind; no one will take a backward step. Every one of you will have but one thought—to kill, to kill men, until they have had enough. And this is why your general says to you, you will break this assault and it will be a glorious day."

God grant that the time will soon arrive when statesmen will seek "a glorious day" in terms of brotherhood and tolerance, rather than in terms of economic superiority, chauvinistic pride, and conquest by murder and pillage.

Automobile drivers in this age of congested roads, however ready they may foolishly be to assume personal risks of danger, have heavy obligations to other drivers and to pedestrians.

The sacredness of human life needs greater motivation than that of profit, national aggrandizement, or personal prestige. The commandment has direct and indirect application. "Kill" may mean sudden or slow death. It may mean physical extinction or psychological destruction. Life is precious and sacred. It is our opportunity to guard it well in all our individual and social relationships.

Before My Class of Women

Colena Michael Anderson,
Redlands, California

A few months ago the nation's attention was riveted for a few hours upon young John William Warde. Thousands of spectators and a hundred or more reporters and photographers waited eleven hours for him to make up his mind to jump from a narrow ledge seventeen floors above the level of the street. An editorial in one of the New York papers called attention to the many various attempts made to help the young man to make up his mind not to jump. "If so much could be mobilized for one man," the editorial pointedly asked, "how much could be accomplished by a fully awakened common effort against hunger, slums and sickness?"

A little concentration on this question should sufficiently sharpen its point to prick our consciences. John Warde voluntarily stepped out upon that ledge. Throughout the world today countless thousands are standing on other narrow ledges, not because they themselves choose to stand there, but because circumstances have forced them there. (Perhaps, if all the facts were known, John Warde, too, for all his seeming volition, should be classed with these.) Undernourished children; unemployed men; heartsick, despondent women—all of them precariously poised, most of them being pushed closer and closer to the dangerous edge. And what are we doing to pull them back?

Modern sins against human life are many, and few there are of us who are wholly guiltless of committing one or another of these sins. Those of us who would never kill with the sword may at times kill with our indifference. That indifference is quite as potent, and quite as definitely a sin, as aggression was suggested by Jesus himself. He was not content with "Inasmuch as ye did it unto one of these," but added "Inasmuch as ye did it not unto one of these ye did it not unto me."

To the Pharisee of his day Jesus said, "You would not kill as the world calls killing, but I say unto you that every one of you who has hatred in his heart is a murderer." And to us, "You would not take the life of a little child, but I say unto you that inasmuch as you are not concerned about the little ones who die from hunger and disease you are guilty of their deaths."

We are to consider today "The Sacr ness of Human Life." We point w pride to the discoveries of science, the great successful experiments in me cine that preserve life and rescue it fr premature death. We like to think the discovery of sulfanilamide, that markable drug which within less th two years has cured thousands of str tococcic infections, among them memb of your family and mine. But w about the infections of mind and sp that continue to be spread by prin page and silver screen? Censorsh Yes, and for that safeguard to spirit and mental health we are grateful, just as there are always ways aroun "No Trespass" sign, so there are w around the most careful of censors The most effective censorship is no committee or a law, but a pure he And for all our pious protestati about our belief in the sacredness human life, life remains forever ch until our hearts be wholly pure.

We would not kill, but we r accounts of far-off famines and are sa fied with saying, "How terrible!" would not kill, but we hear of lynchi and see no connection between them the racial prejudice still lurking in own hearts. We would not kill, but sell our scrap-iron to nations that m it their main business to kill by th sands and tens of thousands. We wo not kill, but we look upon an advert ment for a certain brand of whiskey juggles to its own profit the words u in a nation's safety slogan and fail catch the chicanery of the added ro

Only when some one dear to us l his life through the yielding of some else to that devilishly artistic sign do become aware to its treachery, and we wake up to the fact that we have much to do to check the ch squandering of life on our highw Last spring, a friend of ours, a yo man of fine Christian character, just of college, eager to find his place in work of the Kingdom, was killed highway collision. "Killed" is the eral term; "murdered" is more spe for an automobile in the hands drinking driver is as lethal an ins ment as a gun in the hands of a gang The young driver who picked up friend to "give him a lift" was su driver. Before there was an opport for our young friend to get out, collision occurred, and he who n drank was killed, while he who was then drunk escaped.

Through our deep sorrow for family and our own personal grief t comes the haunting question, "A from making statements against the of liquor, of signing my name to tions, of letting young people k where I stand on the question of d ing, what have I done to emph sacredness of human life upon our ways?"

And when I consider how ch

uman life is being held in China, the nd that we have come to love, other aunting questions come, and in the ce of them I feel as one of the thou- nds watching John William Warde ust have felt—numbed into a helpless- ess, stunned with horror, too slow- itted to think of some means of rescue. Describing that crowd of horrified ectators watching John Warde on the dge seventeen stories above the level f the street, the *New York Mirror* said, Their helplessness symbolized the umbed futility of the millions of people l over the world who pray for a return sanity."

But as Christians, as a part of that ighty army with God for its leader, e should not be numb with helpless- ess. Our prayers, if they be prayed as ie Master taught us to pray, ought not id in futility. Can it be that we are osing our ears to the voice of one who still says, "Ye have heard that it was said to them of old time . . . but I say unto you. . . "?

The Lesson Illustrated

THOU SHALT NOT KILL!

A group of men in an Eastern State drove their automobile into a tree at 2 a. m. Five of them were killed, leaving eight fatherless children. One of the survivors stated that they had all "had a few drinks." It is reported that more people are killed in the United States every year by motor vehicles than we lost in a year of the World War. The man who drives a truck that is overloaded imperils the safety of his fellow men, because its brakes are not designed to check a moving weight beyond its rated capacity. We read of a four-year-old boy condemned to life-long invalidism because a young man, late for a "date," drove at fifty miles an hour. The parents must face a lifetime of financial burden, besides their grief.

SOME OTHER FORMS OF MURDER

Jacob Riis said a generation ago, "You can kill a child with a tenement as truly as with an axe." Owners of unhealthy buildings and of fire-traps, like sellers of poisoned foods and medicines, should seriously consider their responsibility—in the sight of God—for maintaining hazards to the lives of other people. The shipowner who sends out his vessel, undermanned and overloaded, is typical of many persons who endanger life. The commandment in Exodus, like the teaching of Jesus, suggests the duty of taking pains to safeguard and preserve the lives of others. To work for improved safety traffic laws may well be regarded as an appropriate project for Christian organizations.

Lesson 8. November 20

THE SACREDNESS OF THE HOME AND MARRIAGE

Exod. 20: 14; Matt. 5: 27, 28; Mark 10: 2-16

Prepared by MITCHELL BRONK, D.D.

Devotional Reading for the Opening Service: Psalm 92: 1-4, 12-15

KEY VERSE: Keep thyself pure.—1 Tim. 5: 22

Exodus 20: 14

Thou shalt not commit adultery.

Matthew 5: 27, 28

27 Ye have heard that it was said by em of old time, Thou shalt not commit dultery:

28 But I say unto you, That whosoever oketh on a woman to lust after her hath mmitted adultery with her already in s heart.

Mark 10: 2-16

2 And the Pharisees came to him, and ked him, Is it lawful for a man to put vay his wife? tempting him.

3 And he answered and said unto them, hat did Moses command you?

4 And they said, Moses suffered to rite a bill of divorcement, and to put r away.

5 And Jesus answered and said unto em, For the hardness of your heart he rote you this precept.

6 But from the beginning of the crea- on God made them male and female.

7 For this cause shall a man leave his ther and mother, and cleave to his wife;

8 And they twain shall be one flesh: so then they are no more twain, but one flesh.

9 What therefore God hath joined together, let not man put asunder.

10 And in the house his disciples asked him again of the same matter.

11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

13 And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them.

14 But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16 And he took them up in his arms, put his hands upon them, and blessed them.

A Bible Message for Every Day

Monday. The Seventh Commandment. xodus 20: 14. There are some com- ands and prohibitions that require any words; others, like this, that ust be badly put; Yea, yea, nay, nay!

Tuesday. Jesus and Personal Purity. att. 5: 27-30. The remedy is undoubt- ly stated in figurative terms; but this akes Jesus' affirmation of the com- mandment all the stronger; terribly severe.

Wednesday. The Roots of Harmonious Living. 1 Cor. 13: 4-8. It is a matter of love. There will be many things to put up with, and only love can "put up with things" (suffer long).

Thursday. "What God Hath Joined." Mark 10: 9-12. Then manifestly the union should be affirmed and consecrated by one of God's ministers, not by a civil functionary.

Friday. The Christian Conception of Married Life. Eph. 5: 25-31. "Gave himself" is the keyword here. There must be a lot of that if the husband and wife are to live together as truly Christian husbands and wives should.

Saturday. Safeguarding Future Generations. Ps. 78: 1-8. Perhaps the Israelites carried the idea of family, tribal and national solidarity too far; but neither may the Christian live to himself alone. A New York minister used to talk about "this blessed Christian chain-gang."

Sunday. The Unseen Partner. Ps. 23: 1-6. Leading is only one phase of the divine companionship. He abides in the home; is the Elder Brother of both husband and wife—if they will have Him as such.

At the Threshold of the Lesson

The individual's first and closest contacts are with his family. The home is manifestly the shelter and atmosphere of the family, which is the unit of social life. A people, or a community, even in the lower stages of civilization, is an aggregation of families as well as of individuals. As the church undertakes to bring to men the gospel of Jesus and to build up human lives in that gospel, its most important sphere of action, next to the individual, is, therefore, the home.

The influence of the home, accordingly, is simply incalculable; especially with the young. The church, the school, the playground, the place of

work, are all of less importance in this respect. A vast majority of Christians are the product of Christian homes. The success or failure of most people in living the Christian life is largely conditioned by the character of their homes.

This question is constantly being asked, and with many questionings: To what extent are our homes Christian? Has there been an advance or a decline in this regard during recent years? It would be hard to say; opinions differ. Some things that gave strength and sweetness to the home life of a past generation have gone to the discard. It is submitted that they have been replaced, at least in part, by other better features.

But we must admit that there is vast room for improvement; that making the homes of our land Christian and more thoroughly Christian must still be a big part of the church's program. One deplorable fact that confronts us is that among the unchurched everywhere there are very many homes that are not only non-Christian, but positively irreligious. For them, too, we of the churches are manifestly responsible.

The Lesson Before Us

I. The Seventh Commandment
Exod. 20:14

The divine arrangement at the beginning was that the husband and wife should be one (Gen. 2:24). "One flesh" would indicate more than a spiritual union. The Vulgate has, "they shall be two in one flesh." Such oneness—of body and soul—is obviously dependent upon the absolute and mutual purity of the marital relationship.

Adultery cuts the divinely fastened bond. The state or the church council cannot thereafter dissolve the marriage tie (by divorce), for it no longer really exists—the sinful act has already broken it. Jesus teaches that adultery *ipso facto* divorces. From the religious point of view divorce is comparable to a bill of sale, written after the sale has taken place. It is a legal sanction for the protection of persons and society. George Bernard Shaw remarks, in his characteristic syle, "'What God hath joined together let no man put asunder'—God will take care of that."

II. Jesus and the Seventh Commandment. Matt. 5:27, 28

Jesus always goes through the act to the heart of the doer of it; for there, he says, is where the blame and sin lie. So here, he broadens the commandment against adultery to make it apply to adulterous lust. The point is that violation of this commandment is all the more hateful, all the more serious, because of its moral and spiritual corrosive effect upon the individual—individuals. This aspect of the matter is usually overlooked in discussions of divorce; for naturally we are always thinking of the derangement of the home that it accomplishes—so disastrous to normal and happy child life.

III. Jesus and Divorce. Mark 10:2-16

Divorce was a problem in that day as in ours. The law itself was liberal; too liberal, many of the stricter Pharisees thought (Deut. 24:1-4). They claimed that it worked against the prized sanctity of Jewish home life. The matter was hotly argued. Jesus' opinion is asked. He takes sides with the party (the school of Shammai) that would allow divorce for nothing but adultery.

The only way to get around Jesus' unmistakable teaching here is to say that he has not been correctly reported, or else to hold that we are justified in altering (reinterpreting) his commands to specific cases and different times. People who take this position would make Jesus say, "Marriage was made for man, not man for marriage."

To claim that our Lord's high ideals cannot be embodied in the civil codes of nations is practically to dethrone him as the Saviour of the world. In any case, he goes far beyond the ideals of men in his insistence upon purity of heart as well as of the bodily life, and he declares no sacrifice too great to attain such purity (Matt. 5:28).

Our whole scheme of civilization rests upon the integrity of the family and the permanency of the marriage relation. To experiment with anything else will be dangerous experimenting. It does not take many divorces for whimsical or light reasons to make a travesty of marriage.

Prostitution has always been looked upon as one of the home's worst enemies. It is worse than polygamy. Much of the marrying and divorcing of our day here in America is substantially prostitution.

Our laws and procedures with divorce are deplorable; but in fighting the divorce evil we must do something besides reform them.

IV. What Can We Do?

The seriousness and sanctity of marriage should be impressed upon the young. Protestants object to calling it a sacrament, but in the best sense of that word it is. Marriage should be solemnized with holy rites; that is with worship and prayer; if in a church, so much the better. A whoopee wedding is pretty likely to end in a divorce court.

True marriage must be founded on true love, not passion, fancy, or expediency.

The bridal pair must propose to live out their marriage life with mutual forbearance, patience, self-sacrifice, and loving devotion. If they are true Christians they will. Not all Christians can avoid divorce—but they will try to.

Preparation for marriage sho form a part of the education of yo people; such instruction to be given parents—if they are capable—and in church and church school.

Glorification of marital infidel and justification of divorce as depic in the average motion-picture, that and your children witness, conduce loose ideals of family life; breed mo lawlessness. Christian people should simply protest, but insist that it stopped.

Practical Questions for Class Discussion

¶ The presence in a home of a fath in-law or mother-in-law tests is likely to strain the integrity the husband-wife relationship. W are solutions of this proble Christian solutions?

¶ Divorce in certain cases seems to justified from Jesus' principles humaneness. The trouble is tha we give folks an inch here, t will take an ell. Suggest cert cases where divorce would seemin be right.

¶ Discuss the Roman Catholic attit toward divorce; that it is never lowable. Does this attitude w out for the members of this fait purer, happier home life—from y observations?

¶ Explain how bad housing, bad co ing, untidyness and nagging aff the happiness of married life the peace and pleasantness of home.

¶ It is an oft-repeated statement tha is harder to be a good Christian the home than in any other envir ment. If this is so, why?

¶ Are unmarried people usually be Christians than the married? not so good?

Notes and Comments

Never before in the history of world has so much attention been p to the various aspects of the home in our day. Household econom the beautifying of the home, child st the marital relationship are being e lessly investigated, discussed, wri about. The church has more vital terests at stake here than secular s ology. And the church is more or alarmed for the home; at least m churches are. They see the home "s ping," declining in influence as a Ch tian institution.

"With popular magazines and m els, abetted by the ever-present ra instilling all sorts of pagan ideas ab marriage and free love, we must re our prayers for our sons, that they keep their bodies fit to be the tem of the Holy Spirit, and for our dau ters that they may keep their he

worthy to become the abodes of mother love."—*Prof. A. W. Blackwood.*

"Education in the church is one of the objectives to which religious education must give more attention, so that a new generation may grow up to love and serve the church. Yet how futile is our effort in this direction unless the example of the home from which the child comes is one to cause him to grow into this attitude of love and reverence."—*Paul H. Vieth.*

Procreation is a daring and serious matter. Bacon's "hath given hostages to fortune" is but a worldly phrasing of it. The parenthood that God demands of men and women is no affair of chance or selfish whim, but a solemn obligation and pledge to give the best of oneself to the new life, in love and sacrifice, but also in much prayer for the child; in devoted enterprise for the child's welfare. Young people in contemplating marriage should seriously take into account the probability and hence the responsibility of parenthood.

Teachers' Helps

In the Men's Class

Charles C. Stillman, Columbus, Ohio

THE SACREDNESS OF THE HOME

"The dominant aim (of Israel's greatest prophets) was the realization of perfect social conditions in the life of their nation." Imbedded in such perfect social conditions was a very high conception of purity in sex relationships. Not Israel alone, but many other primitive peoples, provided severe punishment against social immorality. As to conduct, no doubt deplorable conditions often existed, but the *codes of conduct* reached noticeable heights.

Many of our modern nations reveal a dulled sense of purity in this area of social behavior. Laws are lax. The United States of America—in many of the States—look upon marriage as a social convenience. Its dissolution becomes easy. Press reports indicate that Mrs. John Doe is going to Reno to divorce her husband—as casually as one would sell a piece of furniture no longer wanted around the establishment!

The standards of marriage set forth in Mark 10 and Ephesians 5 are exacting—so exacting that, if they were followed, there would be few hasty marriages and a negligible number of divorces. The standards of purity set forth in Matthew 5 are so exacting that, if they were understood and accepted, womanhood would become exalted, and men would appreciate the beauty of cultivating a clean inner life.

Does a young man want to know what kind of a fellow he is? Let him be honest with himself then. Read Matthew 5:27, 28. What are your thoughts when you see a beautiful woman? What kind of literature do you prefer—salacious drivel? What kind of entertainment do you seek? What is your stock of stories for the amusement of your stag associates? Where do you spend your evenings? What sort of company do you really like best? Prepare a questionnaire for yourself. In addition to the questions just enumerated, add this one:

The double standard: Hate it? Tolerate it in others?

And this:

Marriage laws: Shall they be strengthened? Built exclusively around the church? Civil ceremony only? Provide for easy divorce?

Social morality: Drift with the tide? Duty to fight for good standards?

Consistency: Ever consider that you may do with impunity, because you are different from others, and will know just when to stop, that which you condemn in others?

In short, take time out for a thorough soul-searching. You do not need a psychoanalyst. Go into a good "spring house-cleaning" in your own house and home of thought. Are you willing to do this? Would there be any fear of the honest appraisal? Are you content to be just an average man? If so, do you realize that he who is content with being an average man will always fall *below* the average. (I get that thought from my old teacher, Augustus H. Strong!)

I believe that the family is the great contribution (potentially at least) to the stability and enrichment of our social life; meaning progress and happiness. There are occasions when the family, in the best interests of society, needs dissolution. Such occasions demand study and a most careful approach. Let me relate the story of the Junker diamond—the world's largest diamond.

It was cleaved into pieces. This diamond was insured for one million dollars. On April 28, 1938, Leo Kaplan, the twenty-three-year-old son of Lazare Kaplan, a diamond cutter, held a wedge against the great gem, while the father hit the wedge with a brass hammer. Kaplan, senior, studied the gem's cleavage planes for six months, and then went away for three days of trout fishing to steady his nerves for the momentous hammer blow. He said that the cutting of the stone was "like a very difficult engineering problem and a very delicate surgical operation combined." The stone was about the size of a hen's egg. After the successful operation, the diamond had a potential value of two million dollars.

I know very well that this analogy is far-fetched. It helps me a bit, however, to believe that a happy family is among the most precious gems of our social life. If it needs to be broken up in order to secure greater values, the operation should be performed only after careful study of all the facets and angles. A careless blow would certainly ruin it. The foundation of a happy family life is honor and fidelity. The basis of growth in character, as Jesus points out to his followers, is that positive virtue which spurns not only an overt act of impurity, but lustful thoughts in connection therewith.

Before My Class of Women

Colena Michael Anderson, Redlands, California

Ye have heard that it was said, Thou shalt not commit adultery: but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart.

Thirty years ago I stumbled over the reading of these words. I was taking my turn reading the lesson at the beginning of the Sunday school hour. Secretly I had counted ahead to see if by chance I might escape the verses with the to-be-shunned word in them, even as perhaps today some have done. "Adultery" was not a nice word then. It is not a nice word now. The shadow of its shame darkened that sunny room like the shadow of a vulture falling on green meadowland.

Today those who are thirty years younger than I now am laugh at that embarrassment. "Why, that was just prudish false modesty," they say. To which I answer, "Perhaps. But that was the way I felt then, and I'm still uncomfortable in the presence of that word."

"Tut, tut," the more familiar say, "you need to be psycho-analyzed. You have a deep hidden complex. You should get it out in the open."

And then I bristle, "Well, if I have, it's one I want to keep. A strong hatred of that word is a fine corner-stone for a structure of fidelity."

As women of Sunday school classes we have a feeling that this lesson is not for us. We take it for granted that Christian women know little of the temptations that assail the sanctity of the home. Before the unfaithfulness of a friend's husband we stand amazed. Seeing the open disloyalty of a man's wife, we wonder how such things can be.

"To lust after another"—the very phrase turns us away in deep disgust. We think ourselves unassailable. But, immediately we think this, three danger signals turn red warning us:

1. What has happened to others may also happen to us; we too are human.

2. Lusts are of many kinds. A man may lust after money or power quite as destructively as after a woman. And

a woman may lust after fame or social standing or a career of her own with quite as disastrous results to the sanctity of her home life as though she loved him who is not her husband.

3. To remember with passion that which we have no right to have is also to lust. Playful though it may seem, there is always danger in one or the other of a married couple's hoarding old keep-sakes of other days, making those little references to—well, you know their names better than I do—indulging in the might-have-beens that buzz like flies in even well-screened houses. Allowed to go unchecked, these "memories or references" may prove as destructive to the happiness and health of one's home as the flies are to the physical health of the family.

Homes do not break up of themselves any more than houses do. Very few houses go the way of the Wonderful One Hoss Shay. Always some outside force—lightning or wind or flood or earthquake—shatters them, or some inner treachery of fire or bomb. So, too, with the spirit that dwells within the house, the spirit we call home. When homes break, those within the house are prone to blame some outside force—the other woman or the other man; the meddling relative; the outside interests, society, or golf, or this—and—that. But homes crack up from the inside quite as often as they are shattered from the outside, and strange to say, the explosions that destroy them start with something as small in its relation to the outcome as a match is to a fire.

It is of these small things that we who are so sure of the sanctity of our own homes need ever be on guard. They are not confined to the "Thou shalt not's." More often it is the little thing that we do that counts more than the big thing that we do not do. We know that the sanctity of our home will never be violated through one of us lusting after another. But we cannot be too sure that cranks will not come from the inside because tongues have forgotten how to say three little words? May not a husband question the love of his wife when he knows that she knows he likes chocolate cake, but always bakes her favorite, cocoanut? Or, knowing he dislikes green, she is never able to find the dress that fits and suits her in any other shade but that?

And if he be gone ahead, what other testimony to the abiding love for him and memorial to the beauty of home life outlasting even death do you give than to carry flowers to his grave? If he was one who loved laughter, do you now, even through your tears, laugh for him and with him? If he was one who loved people, do you, even when it hurts, seek out men and women and children to be to them what he was?

Little acts all of these! Yes, they are. Insignificant gestures! No, I think not. Life is made up of little things, and any little thing that we do to tighten the bonds that hold a family together or to perpetuate the memory of a home that once spread joy and cheer is to have a part in repairing America's tottering ideal of marriage and undergirding the sanctity of the home.

The Lesson Illustrated

The Impurity Film

"Can a man reach a point where he will not be tempted or yield to impurity?" asks Henry B. Wright. Then he answers: "The human mind is like a camera film. After exposure to an impure thought or suggestion it is possible to do one of two things: either to delay and develop the plate which fixes the picture permanently, or instantly to flood the plate with the light of Jesus—then the picture is forever destroyed. This latter is what is meant by 'putting on' Jesus."

Theodore Roosevelt's Clean Life

In an address on Theodore Roosevelt Henry J. Allen said of him:

"His domestic life was as sweet as old-fashioned poetry.

"In all his life Theodore Roosevelt never told a vulgar story.

"His attitude toward women was the tenderest and the noblest that chivalry of the soul knows."

A Family Mistake!

Many a man appears very religious on Sunday, but if you could see him at home with his family, at the table, or when he loses his temper over some trivial thing, you would not wonder when he says it would not do any good for him to speak to his children about becoming Christians. A man in Iowa had been storming at his family, especially at his poor wife, one day, until he had spoiled the pleasure of everything in the home for that day at least. Then he went out, slamming the door behind him. His little boy stood off at one side listening to it all. He looked into his mother's face and tearful eyes, and coming across the room, took her hands in his own and exclaimed: "Mother, we made an awful mistake when we married father, didn't we?"

Sir Galahad

"My strength is as the strength of ten
Because my heart is pure."

Integer Vitæ

In South Africa, in looking for diamonds, they often find a substance that is half charcoal and half diamond. It was intended to be a diamond, but it stopped short, and it is only diamondiferous; it is partly a cinder and partly a jewel. It stopped short, and will never get into the king's crown. Don't be content to be sprinkled on one part with diamond and the other part with slag.—*W. Hetherington.*

Lesson 9. November 27

MODERN FORMS OF DISHONESTY

Exod. 20: 15; Luke 19: 1-10, 45, 46

Prepared by MITCHELL BRONK, D.D.

Devotional Reading for the Opening Service: Psalm 111

KEY VERSE: Thou shalt not steal.—Exod. 20: 15

Exodus 20: 15

15 Thou shalt not steal.

Luke 19: 1-10, 45, 46

1 And Jesus entered and passed through Jericho.

2 And, behold, there was a man named Zacchæus, which was the chief among the publicans, and he was rich.

3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycomore tree to see him: for he was to pass that way.

5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchæus, make haste, and come down; for today I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

8 And Zacchæus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold.

9 And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham.

10 For the Son of man is come to seek and to save that which was lost.

45 And he went into the temple, and began to cast out them that sold therein and them that bought;

46 Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.

A Bible Message for Every Day

Monday. The Eighth Commandment. Exod. 20:15. What a reflection it is upon any age or society that it should need such a commandment! And the more you get down into the principle of it, as Jesus did, the greater does that need always appear.

Tuesday. God, the Owner of All Things. Matt. 19:16-22. When a man has honestly acquired property, we may say that God has made him the steward of it; then to take it is robbing both him and God.

Wednesday. Zacchæus, an Honest Man. Luke 19:1-10. The Ten Commandments are such simple, evident rules of righteousness, that you don't have to be with the Christ long before you know that you simply must keep them—and according to his interpretation of them!

Thursday. The Parable of the Vineyard. Luke 20:9-16. Dare you apply it to Christ's work, and your relation to it—his church in the world today? How many of his servants have you ever sent away "empty"?

Friday. The Compensations of Honesty. Luke 16:1-13. We say that it's a good thing to have money to do with, that the person who has ready cash can pick up the lucky chances. This is true of the graces and virtues. Be prepared to make large investments in loving-kindness and helpful Christian service.

Saturday. A Den of Thieves. John 2:13-22. When you dissociate the house of God from the things of God and the ways of God you are profaning it. To cheat with religion is the worst sort of cheating.

Sunday. The Righteous Man. Ps. 24:13-22. We may hesitate about including ourselves among the "righteous" (vs. 15), but anyhow it helps us be more righteous to remember that God's eyes are unceasingly on us.

At the Threshold of the Lesson

It has been suggested that this eighth commandment is so obvious that comment and exposition are unneeded for. In the world of today, however, certain views of property right are being advanced that make it important that this divine prohibition be reemphasized. Some of the political and economic theories coming into vogue seemingly imply—at least in their exaggerated form—that you can't steal from another because no one really owns anything; or that the only theft is stealing from the state.

Again, this command needs to be seriously reexamined because our complicated, ingenious civilization is teaching men all sorts of roundabout methods of stealing, and is presenting opportunities to take what isn't one's own that are strong temptations because so speciously near the line of honesty.

Still another reason for today's need of the eighth commandment is the materialism in which we live. Men are overvaluing things to such an extent that many of them will use dishonest means to get them, and are so mad for gross pleasures that they will cheat and steal to procure the money to buy them.

In this lesson study, notice, the law is reinforced by the gospel. It is axiomatic that you cannot keep people honest by commanding it. The eighth commandment is not enough for even a nominal Christian society. It must be backed up by the teaching, example and Spirit of Christ; and men must be helped to obey it by his grace.

The Lesson Before Us

I. The Eighth Commandment
Exod. 20:15

Ownership ("private ownership") is regarded as a God-given privilege and right everywhere in the Old Testament. Even a king could not infringe upon this right (cf. the affair of Naboth, 1 Kings 21). While ownership was actually vested in the family rather than the individual, the head of the family had possession of the property as long as he lived and could dispose of it at his death as he pleased. The year of jubilee is evidence of the inviolability of the property right in Israel (Leviticus 25).

We are uncertain as to the punishments for stealing in the Old Testament, though they do not seem to have been so severe as for other crimes (yet cf. Zech. 5:3). Double, fourfold, fivefold restitution should be made in certain cases (Exod. 22:1, 4). A thief caught in the act might be killed without guilt, if in the night, but not if in daylight. In Proverbs (6:30, 31) we find the striking but questionably humane statement: "Men do not despise a thief, if he steal to satisfy his soul when he is hungry; but if he be found, he shall restore sevenfold."

The eighth commandment is belittled and weakened when it is taken only in its bald literalness. Of course it is wrong to steal in the sense of "hold-ups," picking pockets and blowing safes. But the prohibition means vastly more than that. The right to private property is one of the foundations of civilized society—as men have hitherto understood it. Most people will not work if what they gain is likely forcibly to be taken from them.

When communism is discussed "the man on the street" objects that it cannot be put into effect without a vast amount of thievery on the part of the state.

When we are honest with this eighth commandment we find that its word "steal" has many synonyms, that the forms of stealing are almost innumerable. The workman, for example, who does not give his employer an honest day's work, and the employer who does not give his workmen an honest wage; the builder of houses who robs little children of the sunlight that God intended them to have; or the person who acknowledges the lordship of Christ but cheats him out of the fair returns of Christian stewardship.

II. Peculations Made Good
Luke 19:1-10

Even if we did not have Jesus' strong reaffirmation of the Ten Commandments (Matt. 5:17-19), we should know that he held property rights sacred. Because of his carelessness of the material, or rather because of the comparatively slight importance he attached to things (possessions), this has sometimes been denied. However, since he respected honest labor, and stood for all rights—of the individual and society—he will have believed that it is right for a man to have; to use and enjoy; as his very own. There is nothing in his teaching that contradicts this and many things that substantiate it.

Jesus insists on individual responsibility, and responsibility implies ownership. So does the stewardship which he makes a feature of his discipleship—though the ownership be in partnership with God. The community of goods in the Jerusalem church was only a very limited communism, and little followed out in the early church. The apostolic churches were made up of "haves" and "have-nots," the rich and the poor. We may believe that they had learned of the Master what Walter Rauschenbusch called "the social value of property."

In Palestine in Jesus' day the tax and revenue collectors were mostly regarded as robbers. They bled the people (cf. "if I have taken anything from any man by false accusation," vs. 8) and they cheated the government. Zacchæus doesn't seem to have been an exception. The people knew him for a sinner (vs. 7) and he himself confesses to crookedness in his work. Although a Jew, the eighth commandment hadn't meant anything to him.

A prominent public official doesn't climb a tree, small-boy fashion, to watch a procession, unless there is something back of it. But even idle curiosity frequently leads to happy goals. You want to see what the new preacher or evangelist looks like, and you get converted! We may suppose that Zacchæus had heard a good deal about Jesus; maybe some of the Master's sayings about sin, righteousness and repentance had been repeated to him. Maybe, too, his conscience was having "growing pains."

Zacchæus doesn't waste any time defending himself, or exculpating his shady publican business and methods. It is after they have been at the supper-table a while. Zacchæus has questioned Jesus about his kingdom and its righteousness. Suddenly he grasps the meaning of it all, and resolves to enroll. The Master has explained the rigid moral demands that he makes of all candidates. Mindful of the reputation of tax-collectors, he may have specified honesty—

"thou shalt not steal." Zacchæus doesn't hesitate ("and Zacchæus stood"); he seals his determination with action.

He doesn't promise, he does. No conditional, subjunctive mood, future tense for him, but present indicative! "I give, I restore" (vs. 8). Repentance is never sincere unless it is accompanied with an honest effort to make good the wrong that is repented of. In Zacchæus' case it was money that he had dishonestly gained from the people or the Roman Empire.

Perhaps he realized that such a decisive, immediate, sweeping renunciation as he made was the only thing that would adequately seal his repentance and keep him from again falling into crooked ways. The fourfold restitution (vs. 8) was positive and constructive. It was beyond the prescription of the Mosaic law (Num. 5:7).

III. Dishonesty in God's House
Luke 19:45, 46

One exhibition of the hollowness of Jerusalem religion especially roused Jesus' righteous indignation: the noisy, dishonest trafficking that was going on there in the Temple, in the court of the Gentiles. Exclusive as Judaism was, people of all races and faiths were privileged to use this outer court as a place of prayer.

A temple market was really a necessity. Pious Jews from a distance had to have some place where they could buy the prescribed (and kosher) offerings, and where they could change their money into currency and denominations suitable for the religious tithes. This business might better have been carried on outside the sacred precincts; in one of the adjoining porticos.

The real offense and sacrilege, however, lay in the fact that the traffic was dishonestly conducted ("den of thieves"). There was much cheating, overcharging and unfair rates of exchange. This the Temple authorities countenanced. We learn from extra-biblical sources that the business was a monopoly, in the hands of the disreputable sons of the High Priest Annas. Stealing is bad enough, but what shall we say when it is done in the house of God? It would be hard to imagine a worse form of stealing.

For all the hollowness of much of its worship, this Temple was still his Father's house, and Jesus, as rightful Lord of it had a right to protest, to cleanse it of the unholy traffic. He remembers how it had been desecrated in Jeremiah's time and repeats that prophet's words of upbraiding (Jer. 7:11). While it is a picture of another side of Jesus' nature, it has ever since reminded men that they must not morally befoul the place of prayer and worship, any of God's holy temples. We need often to recur to that question and answer of Psalm 15. "Lord, who? . . He that."

Practical Questions for Class Discussion

¶ Why the saying, "An honest man is the noblest work of God"? Are honest men so uncommon?

¶ Can you explain why—in our thinking—the greater the amount stolen the greater the guilt? Say, a bank officer's hundred thousand dollars against the towel you carry away from a hotel.

¶ It is the general opinion that both highway robbery (hold-ups, gangsters) and the more genteel forms of stealing are more common in our day than before in generations. Discuss some of the reasons for this that are suggested: failure of parents to inculcate moral principles in the child—neglect of biblical teaching—the bad example of parents and other older people, who are carelessly dishonest in little matters, etc.

¶ If you were a magistrate, how would you treat a small boy brought before you charged with theft?

¶ Horace Mann is credited with the remark, "You may as well steal a person's money as his time." Are you guilty of, or a sufferer from this thievery? Then there is Iago's kind: "Who steals my purse steals trash, but he that filches from me my good name makes me poor indeed."

¶ What shall we say to people who make free with the property (even money) of the government, or of some corporation with which they are connected—regarding this as not e actly stealing?

¶ How would you estimate the dish esty of a mother who deprives h children of proper care—a man w neglects his family and home, s fishly looking out for himself—t preacher who gives his congregati an ill-prepared, snap-shot sermo and a suchlike Sunday sch teacher? Notice how broad t commandment really is.

Notes and Comments

"No man can realize his personal without possessions. Until socie secures the right to private property every sane and healthy man and wom we are stealing from them, deprivi them of their due share in God's dowment of the family of man. A society needs to be told, Thou shalt steal!"—*Henry Sloane Coffin.*

"It was said of old, 'Thou shalt steal.' It is said to us, Ye shall ta no unearned gain from your fellows, pay to society in productive labor wh ye take from it in goods."—*Wal Rauschenbusch.*

"Will a man rob God? Yet ye ha robbed me. But ye say, 'Wherein ha we robbed thee?' In tithes and off ings."—*Malachi 3: 8.*

"In vain we call old notions 'fudge'
And bend our conscience to our dealing;
The Ten Commandments will not budge,
And stealing will continue stealin
—*James Russell Lowell*

Teachers' Helps

In the Men's Class

Charles C. Stillman, Columbus, Ohio

Honesty in All Things

It seems to me that honesty must be considered in terms of the complicated social structure of which each one of us is a part. "Thou shalt not steal" is almost impotent in twentieth-century American life, if restricted to petty or grand larceny, accomplished by the immediate and overt act of appropriating, for our own use, a handful of peanuts or a thousand dollars belonging to some one else.

The big question staring us in the face is this: Are we honest if we keep within the law, even though our transactions cause loss to other people who misplaced trust in us? Put it otherwise: Are the moral and ethical implications of the eighth commandment restricted to public opinion as caught up in statutory provisions, or have we, as followers of Christ, a serious obligation, grounded in a sense of honesty so pervasive as to affect all our behavior whether legal extra-legal?

Primaries are approaching. Politics in the air. There is grave danger t our electorate is becoming hardened graft, chicanery and dishonesty; t they are taking it all as a matter course, in an "Oh! what's-the-use?" a tude. If such is the case, "Good- democracy!"

The July, 1938, *Coronet* carries a p picture of animals standing around lo ing at a wolf on a poster, the pos bearing this caption, "Lupus for May Under the picture is this comment:

"He is the one we should elect;
His platform's fine, he knows the tricks—
Of course you know you can't exp
A gentleman in politics."

Such a satirical presentation of political life is eloquent about the av age man's opinion of the same. Ther lies the sadness.

"I cannot understand, Jim, why are going to vote for X."

"Yes, I know he is a crook."
"His tax and highway policies are posed to yours; you told me so yourself."
"Very true, Tom, but things are different now."
"Different—what do you mean?"
"My son Harry has just got a good b in the State Engineer's office, and ra my daughter is working for an dent supporter of X. So I am giving n my support."
"But, Jim, where are your scruples, ur honesty?"
"Yes, I know—and my self-respect, u were going to add. Tom, old boy, is a question of bread and butter. In nes like these, the stomach takes ecedence."

I do not remember the details of it, t once a man told me that he was dressing himself to the making of oney (and, incidentally, he was successful at it). After he had secured ough, he was going to quit his sus-cious and doubtful practices, and do od with his money, and practice strict nesty in all things. You and I repudi-e ungodly rationalization of that sort. ut I know enough about human nature nd so do you) to understand how a an can build his own code of honesty any situation where money is involved. The struggle to get wealth, the pride the power it brings, the material com-rts it provides, and the public's adora-on of gold—these all tax fearfully a an's devotion to honesty.

May I quote again from *Coronet?* his time from the August number. eter De Vries has a poem called Language Study." He says much of e Chuck Enslow, who once worked in factory. He was an impulsive fellow; ten became excessively angry, and rew things around in a rage. In the urse of time, he became wealthy.

Wealth made a lot of difference:
He used to eat, now he dined;
He used to tire, now he wearied;
He used to be goofy, now he was eccentric;
He used to be a glutton, now he was an epicure.
One day he died of heart disease."

The reason I quote from that poem is indicate that there is much dishonesty the attitude people take toward wealth. awning, cringing, truckling, cowering e in themselves dishonesty.

A very convincing case can be pre-nted to demonstrate that honesty is e best policy—if one means respect of s neighbors, an innate sense of right-usness, and the genuine soul-comfort at such a course brings. My own ob-rvation leads me to comment that rict honesty in industrial and commer-l life generally entails material sacri-es and losses. Of course I am not lking about legal honesty, but about e broad implications of the virtue as ferred to in the first paragraph.

It is habitual to tell "white lies." Etiquette makes demands upon one's sense of truth. Business and professional codes strike a high note. It is hard to follow them. Political platforms make fine reading. It is hard to follow them. We seriously desire to respect every man's possessions—his wealth, reputation, health, self-respect. In real life, it is hard to do so, because we ourselves want enough of this world's goods so that we can live comfortably; and in the struggle to get them, if the prevailing practice clips the corners of justice, we do a little clipping of our own. If beneficial practices are legal, though a bit shady, and if our competitors are doing it, we will beat them at their own game. —That is, if "Thou shalt not steal" has not struck home to our hearts.

Before My Class of Women

Colena Michael Anderson, Redlands, California

Thou shalt not steal. Again we come to a commandment that on the surface seems to have no application to our lives. To say to a group of Christian women, "You must not steal," is enough to bring a smile of amusement or a scoff of scorn. But if we probe beneath the surface and come to the bedrock of honesty in all things we may find that smile leaving our faces and our scorn turning into humility.

There we see as in a mirror our own peculiar dishonesties. Some of them little; others big; many of them known only to ourselves. One that, at first, we refuse to recognize is the theft of a reputation that is not rightfully ours. Who of us has not at some time or another been guilty of trying to appear just a little more than she really was, either more socially prominent, more economically secure, or more intellectually advanced? To pretend that one's ancestors were other than what they were, to spend money for show or to be ashamed to acknowledge that one's budget will not stand the strain of certain expenditures, to buy books not because we care to read them but because we want to have them on our library table to make other people think we read them—this is to be guilty of transgressing the commandment we think is not for us. In the doing of any of these acts we are reaching out for a reputation that is not rightfully ours, and to take that which does not belong to us is theft.

Or it may be that the bedrock of honesty in all things reveals to us our desire to steal another's reputation or self-respect. Dearer to a person than his bank account is his self-respect. Men have been known to go bankrupt to defend a crumbling name and a publicly condemned reputation. Dear to others, too, it would seem, for some people who would walk a mile to return a penny will walk two to tattle some rumor. Absolute honesty in all things demands not only that we do not try to make others think more highly of us than we deserve but that we make sure we think as highly of others as they deserve.

The illustration for the article on the Oxford Group in the September issue of the *Woman's Home Companion* shows four columns at the entrance of a building. One column is marked "Honesty." Absolute honesty in all things is one of the four ideals of the Group. To hear and to see how adherence to this ideal turns distress into happiness, worry into joy, bondage into freedom, is to make one realize the fulness of life that is released to those who practise it.

If, for one day, every last woman of us should determine to be absolutely honest in all things, what a lifting of the spirits there would be! Reluctant to take back the plate we've kept overlong? Hesitant about confessing that we've found the book we were so sure we had returned? Ashamed to send back the souvenir not meant to be taken as a souvenir? Too proud to write the letter that would cement a broken friendship, because in it we'd have to confess resentment and unreasoned jealousy?

I am convinced that at least one-fourth of the reason why the Oxford Group is spreading, why it has already taken root in fifty different countries, is that to each one who keeps tryst with God in the Quiet Time God makes very clear the individual application of the ancient, "Thou shalt not steal."

The Lesson Illustrated

A Ledger Well Begun

The Earl of Hopetown, in Scotland, has an old brass-bound, leather-covered ledger which he prizes very highly. It belonged to John Hope, the founder of the family, who kept a shop in Edinburgh two hundred years ago. The first entry in that ledger reads as follows: "O Lord, keep me and this buik honest!" If every merchant since had adopted John Hope's practice there would certainly be a much higher standard of commercial morality than at present exists in the business world.—*The Lutheran.*

Religious Dishonesty "Will Out"

The traveler to Pompeii is shown in the temple of Isis the statue of the divinity through whose open lips the credulous worshipers of long ago fancied they obtained trustworthy answers to their petitions. But alongside the ruined shrine he also sees the secret staircase by which the fraudulent priest reached the back of the statue and the concealed pipe through which he murmured the responses of the oracle. Time will uncover every attempt to deceive the world with counterfeit revelations of the Divine Person. A day of reckoning will inevitably confront the false prophet.—*G. P. Eckman.*

A Worship Service Program

Prepared by FREDERICK W. TOMLINSON
Director of Christian Education for Pennsylvania

Theme: **Choose ye this day whom ye will serve.—Joshua 24: 15**

ORGAN OR PIANO PRELUDE. Everybody listening.

SUPERINTENDENT. "O magnify the Lord with me,
And let us exalt his name together."

SCHOOL. "I will extol thee, my God, O King;
And I will bless thy name forever and ever.
Every day will I bless thee;
And I will praise thy name forever and ever.
Great is the Lord, and greatly to be praised;
And his greatness is unsearchable."

HYMN OF PRAISE. (Suggested.) "Come, We that Love the Lord"; "This Is My Father's World"; "Master, No Offering Costly and Sweet."

THE LORD'S PRAYER, in unison, while standing.

SCRIPTURE READING, responsively by men and boys together, and women and girls together. Lesson for the day or Psalm 1, 24, 27; 37: 11; or 84.

RECITATION. A different young man or woman reciting a verse each Sunday from "The Crisis," by Lowell. Memorize verses 1, 5, 8, 11-18.

PRAYER.

CLASS PERIOD.

CLOSING FELLOWSHIP.

MUSIC FOR REASSEMBLING, hymns like "Onward, Christian Soldiers"; "Lead On, O King Eternal."

REPORTS.

OFFERING, presented with prayer of consecration.

HYMN, in keeping with subject of the lesson; like "I Would Be True," or "Living for Jesus."

REPEAT IN UNISON (Robert Freeman's):

"White Captain of my soul, lead on!
I follow thee, come dark or dawn.
Only vouchsafe three things, I crave:
Where terror stalks, help me to be brave;
Where righteous ones can scarce endure
The siren's call, help me be pure;
Where vows grow dim and men dare do
What once they scorned, help me be true."

PRAYER: "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my Strength and my Redeemer."

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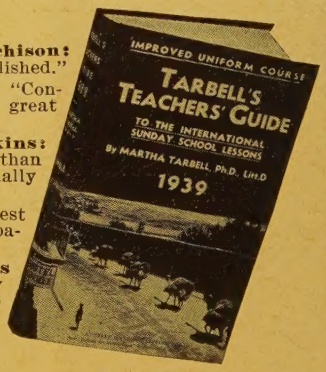

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